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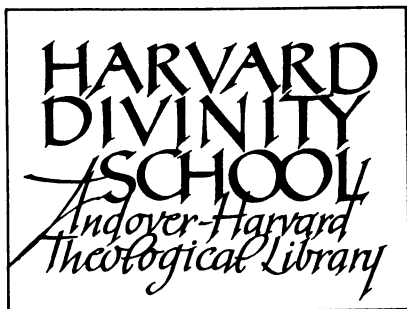
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A

DISCUSSION

OF THE DOCTRINE OF

UNIVERSAL SALVATION:

QUESTION:

“DO THE SCRIPTURES TEACH THE FINAL
SALVATION OF ALL MEN?”

AFFIRMATIVE.

REV. T. J. SAWYER, D.D.

NEGATIVE.

REV. ISAAC WESCOTT.

APRIL, 1854.

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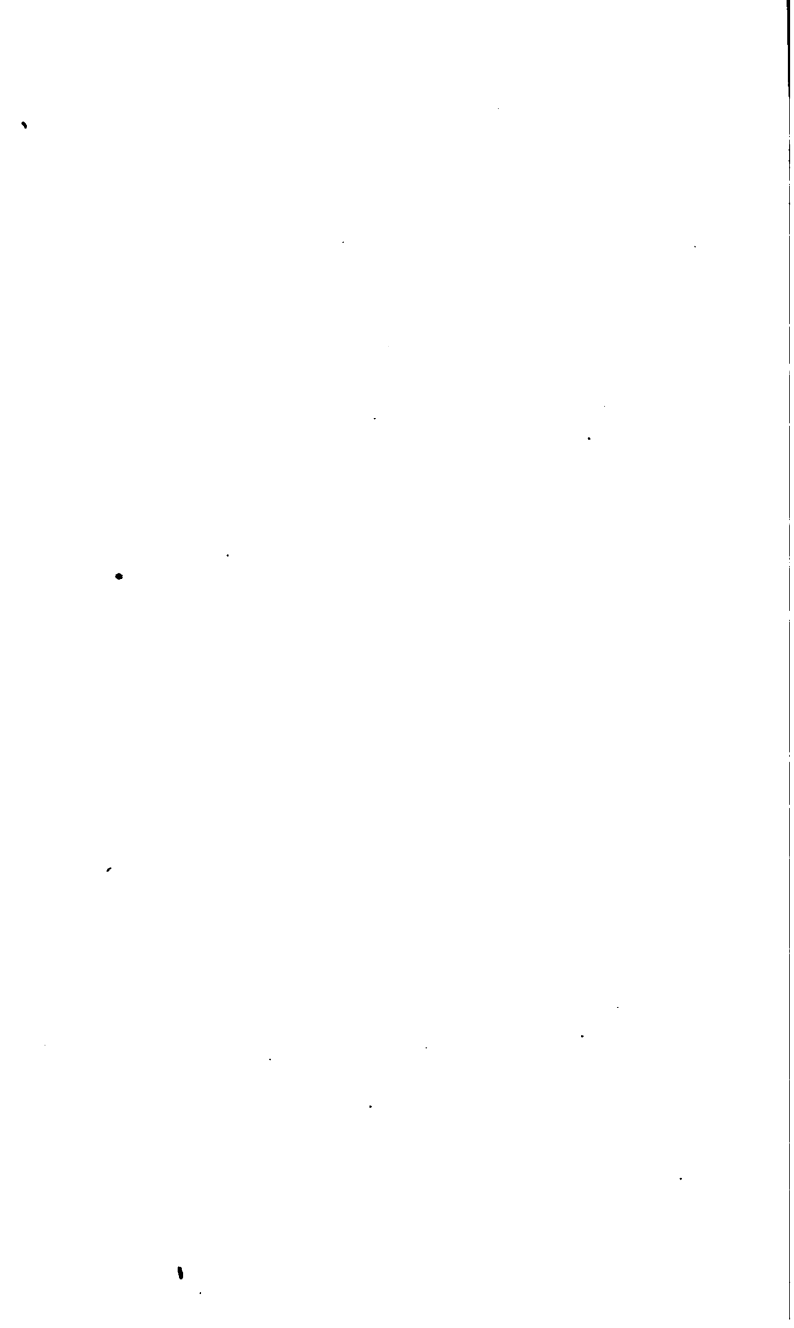
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TO THE READER.

THE report of the Discussion here given to the public, was furnished by M. BRENNEN, Esq., well known as one of the best reporters in the city. REV. MR. WESCOTT has read his arguments in manuscript, and made such verbal corrections as he deemed proper. The same privilege has been accorded to REV. MR. SAWYER; but he has availed himself of it only to a limited extent, being well satisfied with what he did read, and trusting the rest to the care of a friend. BOTH THE GENTLEMEN HAVE CONSENTED TO THE PRESENT PUBLICATION.



DISCUSSION

ON THE

FINAL SALVATION OF ALL MEN.

“DO THE SCRIPTURES TEACH THE FINAL SALVATION OF ALL MEN?”

AFFIRMATIVE.

REV. T. J. SAWYER, D.D.

NEGATIVE.

REV. ISAAC WESCOTT.

FIRST EVENING.

A DISCUSSION on the above question was commenced in the Broadway Tabernacle, on Tuesday evening, April 4th, 1854, between the Rev. T. J. SAWYER, D. D., pastor of the Orchard-street Universalist Church, New York, and the Rev. ISAAC WESCOTT, pastor of the Laight-street Baptist Church. The Tabernacle was filled at an early hour with an immense audience—two thousand at least were supposed to be present. The public interest seemed to be deeply excited on the topic of debate, and a general desire to listen to the discussion was manifested. The platform was occupied by the disputants, and sundry other clergymen of various denominations.

The hour for the opening of the Discussion having arrived, prayer was offered by Rev. Dr. HODGE. Dr. SAWYER then arose and said :

In opening the Discussion now before us, and to which we invite your serious and candid attention, you will have the goodness, I trust, to indulge me in a few preliminary remarks.

There is, if I mistake not, a prejudice against religious controversy in general, and against oral discussions in particular. The grounds of such prejudice I do not well understand, nor have I ever been able to see why such discussions may not be made eminently profitable. Let men holding different opinions, come together and discuss their matters of difference with candor and in a christian spirit, and what injury can it possibly do to the cause of truth? Perhaps I shall be told that such discussions are seldom or never so conducted, and hence the objection to them. Which then is our duty, to mend our spirits and tempers, and mould them into a more christian form, or to abandon a good means for the promotion of christian knowledge, simply because men are apt to abuse it?

Not a few seem, to think it a matter of reproach to a christian, if he ever seeks for controversy and discussion. He is said to be an agitator and to love excitement, and to live only by debate and strife. Such persons little reflect that every reform has been carried forward by this very means, and that even Christianity itself has never made a single step of progress without exposing itself and its advocates to this censure. In the apostolic times the servants of Christ were regarded as men who "turned the world upside down," who wandered about the earth as "pestilent fellows," preaching new gods, and introducing a new religion and new laws. Among these St. Paul was eminent. When at Athens, that seat of Grecian literature, and philosophy, and religion, he not only disputed in the synagogue with the Jews, and with the devout persons, but also in the

market daily, with them that met with him. So at Corinth, the same Apostle—

“Went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.—And this continued by the space of two years, so that all they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.”—(Acts 19 : 8–10.)

It was by such means the Gospel of our Lord was carried forward in the apostolic age. Fishermen and publicans were the first heralds of the cross ; and the world knows what they accomplished. Where do we find such fruits from our elegant churches, and velvet cushions, and satin ministers, who are too genteel, and whose reputation is too delicate to allow of disputation. There is one class of men who are never benefitted by discussion. I mean those whose opinions are false. When they are conscious of their weakness, they are certainly not to be condemned for being tender and chary of them. Such men are politic in sneering at discussion, and in their endeavors to make honest and earnest men despised. They had their prototypes in the days of the apostles. There was a whole shop-full of them at Ephesus—the craftsmen of one Demetrius, who very well understood by what craft they had their wealth.

When I am either afraid or ashamed to advocate or defend my religious convictions, in public or in private, from the pulpit or through the press, I trust I may have the honesty, at least, if not the grace, to abandon them. Few things seem to me more contemptible than that professed minister of the gospel, who, charged with great truths, shrinks from

maintaining them, and then seeks to cover his cowardice, or his want of faith, by affecting to despise those who attack them, or by throwing himself upon a dignity as shabby as his own character is poor. Origen, Luther, Zuinglius, and other eminent christians, did not shrink from a life of controversy.

I deem these remarks due to my opponent and myself. We claim to be honest men, and to be governed by solemn convictions of truth and duty. On some points of great moment we differ, and differ widely. And we meet here to open the Bible before us, and to discuss those points of difference in a candid and christian spirit. God succeed the right! Neither he, nor I, nor any one of you all, can have any real interest in being in error. It is truth, and truth alone, that can either strengthen our virtue, improve our characters, or increase our spiritual happiness and peace.

The question which we propose to discuss, is simply, "*Whether the Holy Scriptures teach the final salvation of all men?*" I need not speak of the importance of the question. It is one that addresses itself to every man's business and bosom. In every age it has agitated the human heart. Our own salvation is infinitely dear to us—as dear as our love of life and of happiness. But our interest does not stop here. It were a very selfish view which should satisfy us with a merely personal interest in the redemption of Christ Jesus. Our loves and our sympathies go out still further. From the narrow circle of home, they stretch from neighborhood to neighborhood, and from nation to nation, until they embrace the whole human family. One thing I may confidently assert, that whatever may be our faith, and whatever may be the truth, no human, and, most of all, no christian soul; can ever be satisfied by a salvation less than universal.

But this is not all. Our question does not concern merely

the destiny of the human race. That would be too narrow a view of it. By a natural and necessary reaction, it touches the government of God, under which this destiny is wrought out; and, by a still wider influence, reflects directly upon the Divine character itself. We cannot separate the law from its operation, nor the worker from his work. It is the ultimate issue that determines and crowns every enterprise. Be it high or low, good or evil, great or small, the end will exhibit its true character, and display the wisdom or folly, the weakness or power, the benevolence or the malevolence, of him who originated and carried it through to its termination.

Our question, then, relates directly to the *extent* of the salvation which is by Jesus Christ. In this respect it cannot fail to attract every one who takes any interest in his own welfare, or indeed in the Christian religion itself. But it relates, as I have just said, to the Divine government also, and to the character of God. Whatever may be its decision, it affects alike all these great questions, and is to throw a new light over the divine works and the economy of God's love, or is to mantle the moral universe in a deeper gloom.

It will be my business in this controversy to show that, in the end, all human souls shall, by the grace of God in Christ Jesus, be saved from sin, and be made holy and happy—that the spiritual harmony between God and his moral creation, which sin had disturbed, shall be restored and perfected—that “at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;” so that all souls, being subjected to Christ, he shall himself become subject to the Father, “that God may be all in all.”

In opposition to this christian and cheering view of the result of the Divine government, two positions may be

taken ; the milder one, becoming rather popular of late, which assumes that those persistently wicked, those who shall, up to a certain time, not have repented and been saved, shall be annihilated, and become absolutely extinct, as though they had never been—and the harsher one, which alleges that the wicked shall be kept in existence,—indeed, through all eternity,—but banished from heaven and from God, excluded from all opportunity of repentance or improvement, and subjected to all the tortures and miseries of *hell* forever !

This latter view, being the common one, and one held by the denomination to which my brother here is attached, is, I presume, the position which he will assume, and from which the doctrine that it is my happiness to believe and preach, will, in all probability, be assailed. There is one thing in which I doubt not we are all agreed, viz. : that the wicked must either be reformed and saved, or they must be annihilated, or, finally, that they must be forever unhappy. Which of these is to be their fate ?

I shall maintain and endeavor to show, that the final salvation of the whole human race is the doctrine of the Bible, properly interpreted, as it is the doctrine of enlightened reason, and as it stands in harmony with all our best feelings, wishes, and prayers.

In making this appear, I shall, in the first place, show that this is the *end* which God contemplated and proposed to himself in the creation of men. God, I conceive, must have had some purpose—men always have. You all remember the argument of Dr. Paley to prove the Divine Benevolence. He says :—

“ ‘In creating the world,’ God either proposed the happiness of his creatures, or their misery, or he was unconcerned and indifferent about both. The multiplied instances of design everywhere around us, prove that he was not

indifferent, and their general tendency to make his creatures happy, show that he must be good."

I will change the statement somewhat, confining it to the human race. God, I assume, must have had some object in view in creating man. It must have been either, first, to make them all ultimately miserable—or, secondly, to make a part of them miserable and a part happy—or, lastly, to make them all happy.

The Scriptures teach us that there is a God, the Creator of heaven and earth, the Maker of man, and his governor and king. They teach us that God is infinitely good, "good unto all, and his tender mercies are over all his works"—that he is infinitely wise, knowing all things, and foreseeing all things, "even the end from the beginning"—and, finally, that he is Almighty, so that whatever he willeth, that he doeth, and there is none that can stay his hand.

Now in creating a world of moral, and as we believe, immortal, intelligences, with such capacities as man enjoys, what should be the object of the Divine Being? What end would he propose to himself? What purpose could he have? The bible tells us that "for his own pleasure they were created." But what could that pleasure be, other than something that was in harmony with his infinite wisdom and goodness? In other words, did God create human beings for the purpose of annihilating them after they had finished the feverish dream of this life? Or did he create them for the infinitely worse purpose of casting them into a hell, and torturing them there through all eternity? Would a God of infinite wisdom propose such an end as either of these? *Could* a God of infinite goodness engage in such a work? On the contrary, I believe that he created all men for the great end of being conformed to his own image, of growing more and more into his likeness, of becoming holy and happy, and shining at last around his throne, like stars in the firmament forever,

I am well aware that this view of the Divine purpose is sometimes expressly, and often indirectly, denied. Our Calvinistic Churches teach positively, that God created some men and angels on purpose to damn them everlastingly. Calvin himself tells us that some of the human race were born to the destiny of hell-fire. This terrible doctrine runs through all creeds and Confessions of Faith belonging to that school. It was inculcated by its great author, St. Augustine. It was re-asserted by his Reformer disciple Calvin. It was clearly taught by the Council of Dort, by the Westminster Assembly of Divines, in the Old Saybrook Platform in the Presbyterian Confession of Faith, and everywhere, indeed, where Calvinism exists in its purity.

Yet our Presbyterian friends, by an inconsistency peculiar to error, in their Catechism utter a noble and glorious truth quite contradictory of their whole system. To the question—"What is the chief end of man?—[i. e., obviously, what is the great purpose of his creation?]"—the reply is,—"*The chief end of man is to glorify God and enjoy him forever.*" Now to glorify and enjoy God forever, is something quite apart from being consigned to an eternal hell. It is, on the contrary, precisely what I believe God made man for. It is an end worthy of a God of infinite perfection, of a God who is good unto all ; and nothing short of it is so.

The Scriptures teach us that when God had finished his creative work, among which man stood pre-eminent, he saw and proclaimed it to be "very good." It was such a universe, peopled with such beings, such natures and destinies as pleased his infinite wisdom and goodness. He thus saw the end from the beginning. The purpose was good, the plan he adopted was good, the issue was good and certain. It was all "very good."

That great "chief end of man," God has never lost sight

of. Through the long track of ages, it has ever stood out in the clear sunlight of his own truth before him, and steadily and surely has he been pursuing it amidst all his conflicts with evil, and under every dispensation of his government. Too often, alas ! have the dust and turmoil of life, the low, selfish aims, the ignorance and brutality of man, shut this great end out from mortal vision, and made the world dark again. But to the enlightened and believing soul, the holy Scriptures open a vista once more to that ultimate goal of human existence, and point it forward to a time when God's plan shall be perfected, and his great purpose accomplished in the salvation of the whole human family.

But the scheme which God in his infinite wisdom and goodness saw fit to adopt was a *moral* one ; and morality in a finite being, implies the possibility of sin. If I cannot *disobey* God, my obedience is *constrained* and *necessary*, and without merit. If it is not possible for me to do *wrong*, there is no worth or worthiness in my doing *right*. God made me a *moral* being, and hence made me capable of sin. God would have me *love* him and serve him, but he would have me do it freely, that he might say to me, " Well done, good and faithful servant ; enter into the joys of thy Lord."

God is responsible, if I may use such an expression, for making me *moral*, for creating me with capacities for *virtue*, for exposing me, if you will, to the *possibility of sinning*. Beyond this his responsibility does not extend. That I have sinned, is an act of my own, and for that act I am justly held to a righteous account. Hence a moral government, laws, rewards and punishments, and every thing that belongs to a state of probation and discipline.

But what I wish you particularly to observe, is, that the establishment of a moral government, does not at all interfere with the great *end* which God proposed in the creation

of man, but is one of the *means* to its attainment. As Paul said of the Mosaic law, that it could not annul the promise made 430 years before it was given, that that promise should be of none effect. So here, the moral government of God, with all of its rewards and punishments—be they what they may—can not annul the original design of God—can not thwart his final purposes,—but only promote them.

So far, then, are any of the Divine attributes from 'being at war with the final salvation of all men, that they conspire to demand it. If God is holy, he requires you, and me, and all men to be holy, because he is so ; and he will never give us up ; he will never abandon us till he has attained his purpose. If God is infinitely righteous, and as the Scriptures 'speak, loves righteousness, he loves it in his creatures as in himself, and will never put them out of his hand till he has brought them to righteousness. The moral universe must become holy and righteous, because God himself is so. There must be an ultimate harmony. God will, in time to come, as in times past, carry on his moral government till all hearts shall be subdued to him, and all spirits be filled with his truth and grace.—So I believe, and so I preach. With the beloved disciple I say—"We have seen and do testify, that the Father sent the Son to be the Saviour of the world." "He tasted death for every man." "He gave himself a ransom for all." And because "the children were partakers of flesh and blood, he also took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death, were all their lifetime subject to bondage."

REV. MR. WESCOTT.—That this is a subject of vast importance, I am happy to agree with my brother in announcing, and with you in believing. It is a subject whose inter-

ests are as high as heaven, and as enduring as immortality. And upon the settlement of this question in our own minds will be connected the dearest interests of our spirits, while the throne of God shall stand, or angels sing. On this is suspended the salvation of souls, and in my opinion on our belief touching this matter is suspended the salvation of souls.

And in regard to the result of this discussion, we cannot tell what it may be. If it shall be as other discussions have been upon this great question in years gone by, it will be the occasion for a few who are Universalists at heart, but have for some cause or other retained their connection with orthodox assemblies, to go out and openly avow what have been the convictions of their judgment heretofore. But while there shall be one like this, there will be scores of young men who are on the road to Universalism, that will pause, reflect, and return.

It is my earnest desire that this discussion may be conducted with the spirit of candor, as expressed by my opponent; and however we may differ in our views in regard to the doctrines we may discuss, I am confident that there will be nothing but the kindest personal feelings existing between the speakers or disputants upon this question. And may the prayer from every devout heart ascend to the infinite spirit of God that truth may triumph.

While this is a most important and responsible question and engagement, yet I have this consolation which my opponent cannot have. If I am in error and he in the right, my error cannot inflict lasting misfortune or misery upon the soul. He believes that a period of a few brief years will bring us, whatever may have been our opinions upon earth, amidst the ransomed throng that sweep the harps of heaven, and sing hallelujah in glory. But if I am right, and he is wrong, then the inculcation of that wrong, as it disposes the

careless to be indifferent, may result in the undying agonies of the deathless spirit. I have then this consolation, that if I be in error, it is comparatively a harmless one. I would not be understood to say that truth, as such, is not valuable, and that every item of truth is not valuable ; but I say that there are some errors that are more injurious by far than others, and if we happen to mistake one of those fundamental errors and call it truth, then it results in incalculable misery, incalculable injury. With what my opponent has said in regard to the discussion of religious questions I most assuredly agree in the main. Otherwise I should not have accepted the invitation to discuss *this* question. Neither is it new business with me. It is the fourth time in my ministry that I have been called upon to debate questions similar to this. I can conceive, it is true, of reasons why good and honest and talented ministers may decline discussions of this kind, and yet not prove recreant to their great calling and trust. They may be so absorbed in their duties connected with their pastoral office as in their judgment to leave them no time for a discussion like this ; or they may have a taste so hostile to discussions of this kind—a spirit so uncongenial—as to unfit them for it, and yet be faithful and true ministers of Christ. But I most cordially agree with him in expressing my opinion that truth has never suffered by its conflicts with error ; and discussions conducted in the spirit of christian candor and kindness have never failed to result in good.

He remarks that in regard to our doctrines we may differ widely. We do. We differ most widely. We differ so widely that I can hardly conceive of our being different sects of professing christians—and I make this remark without any unkind feeling to my opponent or his associates, as men ; but our Universalist friends themselves declare this as their conviction. Allow me to read an extract from one of their

prominent journals, It professes to be an extract from a sermon delivered before—— is it their general assemblage? [To Rev. T. J. Sawyer.] *Rev. T. J. Sawyer*—I presume before the Convention. *Rev. Mr. Wescott*—In which the writer says—“Universalism has a different God, a different Christ, a different spirit, a different sinner, a different sin, a different atonement, a different grace, a different pardon, a different salvation, a different resurrection, a different judgment, a different punishment, a different hell, a different heaven—in fine, a difference in respect to all the essential doctrines of christianity.”

So says the Universalist—that they differ with the christian world in these vital points. It is not, then, merely a difference in some minor points; it is a difference running through all the channel from the throne of God down to the plan of redemption, the entire history of man and the endless destiny of the human family. Am I wrong, then, in saying that most important results hang upon the discussion of a question of this kind? There are differences, then—differences wide, differences radical. If one is true, the other is utterly and totally false. If Universalism be true, all that we call Evangelical denominations are utterly and totally in error. If we are right, Universalism is a system of complete and perfect errors, from its foundation stone to its very top stone.

He says no man can be satisfied in his soul with a salvation less than universal. I will not touch upon this point any farther than to say, I hope the time may come when my opponent and myself may be so swallowed up in the will of God, as to be happy and satisfied in whatever pleases Deity.

Allow me to say that whatever may be the destiny of the human family, whether all shall be gathered around the holy throne and praise God forever, or if a part of them volunta-

rily choosing the way of the transgressor, find the end thereof, as well as the passage way, to be dark and unhappy, whatever may be the result, the throne of God will be pure and glorious. There will be no fault there upon which the sinner can hang the cause of his eternal ruin. These questions will come up in the course of this discussion.

He says that God must have had a design in creating man, and that the attributes of Deity—his goodness, his wisdom, and his power—must render this design favorable to the best interests of man, and must accomplish it. Allow me to say that God made man, as my opponent has said, a moral agent. I fully believe it. But in order to make man capable of the very highest summit of enjoyment, he must make him a moral agent. If he made him less than a moral agent, he never could have arrived at the pinnacle of mental enjoyment, because whatever good we are forced to do, renders us not happy. It is only when we have voluntarily done good that we are happy in the result of our actions. A simple illustration: Suppose there should be a family down the street perishing with hunger, and one of that family comes and steals from you a dollar. You ascertain in a few moments that he has stolen it. You follow him, and see him as he has just come out from the baker's. You follow him still farther to his home. You look in and see them break and devour the bread, and joy begins to beam in every countenance, as they eat and feel satisfied. You may say, "Well, poor wretch, I will not call the policeman now. You are starving. Eat—enjoy yourself as well as you can." But it would not give you a hundredth part of the happiness which you would experience if he had come to you and told the story of his poverty and starvation, and you had voluntarily taken the dollar from your pocket, and said—"Go to your family." Then you would look in and see the happy faces, and tears of joy would run down your own cheek.

Man, to be infinitely happy, must be made free ; if he is free, he is capable of sinning, as well as of obeying. I say, if he is free, if he is a moral agent, he is capable of sinning as well as of obeying. If God thus intended to make man capable of the highest enjoyment to which he could arrive, it involves—I speak with deference—the necessity of making him such a being as will give him the power of sinking down in sin and ultimate endless ruin, if he chooses so to use his moral agency.

You are conscious, my friends, that hear me to-night, that your sins have been voluntary ones. You are conscious that God is not to blame for your sin ; that he set before you the right and the true way. You chose the wrong way. If you then voluntarily, with all the light shining upon your mind that now shines, sow the seeds of disobedience and wickedness, is God unjust if he makes you reap the harvest of punishment ? No, my friends, God's throne is clear, whatever be the result to the human family.

But he says the attributes of God positively demand the final restoration and happiness of the human family. We cannot judge upon this matter. I boldly say that I am not able to measure and compare and decide upon what must be the attributes of Jehovah, or their workings. I, a creature of yesterday, and who know comparatively nothing—shall I attempt to say that such and such result must accrue from the attributes of the infinite God of Eternity ? All we know about his moral attributes are here in this book. His natural attributes shine from the works of nature, but all we know of his moral attributes we learn from the volume of inspiration. But all his attributes will harmonize, whatever may be the result to the human family. Here let me say that this argument, if it proves anything, would prove too much for our present purpose. It would prove that the attributes of God can harmonize with the

misery of the present, and because the misery of to-day is consistent with them, the misery of to-morrow may be consistent, the misery of a week may be consistent, the misery of a year, of an age, may be consistent, *the misery of eternity* may be consistent.

Now, suppose prior to the peopling of this world, two angels should have been in conversation, if they existed at that early day, and one of them had said—"I have learned that God, our Maker, is to establish and people a world, and," he says, "I have looked through the vista of the future, and have seen that world filled with tears, and heard it vocal with groans. I have beheld it an abode of wretchedness inconceivable. I have seen all the institutions for man's future good violated and trampled upon, and sorrow of the deepest die springing and enshrouding the domestic circle. I have seen the wedded pair unfaithful to each other, and their whole life embittered. I have seen the mother abandon her infant and give it up to destruction."

The other angel, arguing from what he knew of the attributes of God, would say—"Impossible, my fellow servant. Why, is not God good? And if he is good, he must desire the best good for all his creatures. Is he not infinitely wise, and if infinitely wise, he certainly can establish and people that world so that there shall be there no tears or sighing. If he is almighty, he can give efficiency to his goodness and his wisdom.

Now I ask whether that argument would not be equally good between those two angels as the arguments of my opponent?

I need scarcely say in reply that the world has existed for six thousand years "a vale of tears," a scene of sorrow, of woe and of agony. And my friend will not argue that all this misery was necessary in order to make man happy. If so, the angels must come down for a while, and be misera-

ble in order to be happy. I only introduce this to show that the misery of some of God's creatures is consistent with his attributes, and if the misery of some of his creatures for six thousand years is consistent with his attributes, I know not why their continued misery and sinfulness may not be.

I have other arguments which I wish to notice, but probably time will not allow me. Because we are moral agents, God is not responsible, he says, for our sins; but he seems to imply that he is responsible for the consequences of those sins. I am not sure that I understood the gentleman on that point. God has made us moral agents. He has given us inducements which should have been sufficient to cause us to walk in the true and right way. He has promised us happiness if we choose to walk therein. I would stand here and vindicate the throne and character of my God, and say that there is no tarnish upon his government. But the gentleman says God requires us to be holy, therefore he will never give us up till he has made us holy. He here unhappily differs from an old writer, that we believe is an inspired one. That writer about the closing up of the scripture says, representing Jehovah speaking of his servants—"He that is holy, let him be holy still; he that is filthy, let him be filthy still; he that is unrighteous, let him be unrighteous still."

And here the message from heaven closes; beyond that I dare not say that Jehovah will still prosecute the work of mercy unto those whom he declares he gives up and leaves in their unholiness.

REV. DR. SAWYER.—My brother congratulates himself, and very sincerely, I doubt not, on the comparatively happy position in which he is placed. This is in consistency with his errors. It is a joy that a great many of his faith have

possessed before him. If I am wrong—if we are wrong—say they, your faith and the grace of God, as you hold it, is broad enough to take us all in—that the case cannot be reversed, because if we happen to be wrong, even innocently in error, it seems that his God would condemn us all forever. I have a better opinion of our heavenly Father than that. I am happy in this opinion, because this world has trials and troubles enough, without feeling that there is over me a malignant power, from whose awful grasp I cannot wrench myself, and who may, in a moment of his anger, crush me. He quotes a passage from a sermon that was delivered at a Universalist Convention, and I do not much doubt I have said things much like that myself, although I did not happen to say that. Our views do differ, and I thank God they differ so widely from what he calls the evangelical world around us. Their views are revolting, and, in my opinion, unworthy the great Being who made the universe, and who placed us so wisely and beneficently in it. My brother hopes to see the time, and I agree with him in that entirely, when both he and I will be so absorbed in the will of God and his goodness, that we shall be entirely satisfied with whatever pleases the heavenly Father. I believe in that; and if it were determined what pleases our heavenly Father, we shall know what ought to please us. I have before quoted a passage, that God “will have all men to be saved, and come to the knowledge of the truth.” God wills this to be the fact, he desires it, he has made provision for it, he has sent his Son to effect it, and I do not believe that he will rest satisfied till he accomplishes it. The prophet says Christ shall see of the travail of his soul and be satisfied; and when Christ is satisfied, who tasted death for every man, you and I shall be satisfied, and my brother, too. My friend says that as man was made a moral being, he can sink down to endless suffering if he will. Meta-

physically, I do not know that this can be denied ; but what do you think of the probability of any man's *willing* it ? There is, on the one hand, a deep love of life and happiness ; on the other hand, there is an instinctive dread of misery, which is as deep as this love of life—then God has so framed the whole moral universe, that he that sins involves himself in misery, and he that breaks off from his sins begins at once to taste the joys that flow from well-doing. God calls man every day and hour by his providence and by his word, to virtue, and truth, and happiness.

We have all, more or less, turned aside from the path of duty and of life, and have tasted from the bitter cup, by our own hand put to our lips, and what do you think of the probability of any man's pursuing a course of wrong and trampling under foot commandments that he sees at once to be intended for his happiness, and pursuing that course throughout eternity, and sinking himself day after day, year after year, and century after century, and cycle after cycle, into the depths of hell ? If he will, he can rise up again. Sinners, however deeply sunk in sin, can, if they will, be good again. They may grow in grace, and put on the garments of heaven, and rise to the throne of the Almighty through eternity, if they will. Heaven is open to all—an invitation is given out to all. Think you that all will not hear ? Think you that the eternal Father will suffer any of his children to be lost irrevocably, when he can reach them ?

My brother thinks that we are not able to judge of the influence of the Divine attribute ; and yet his whole creed goes on the hypothesis of judging in the matter. He is not afraid to judge that some men will go to hell forever, but allows us not to judge that all men will go up to heaven. I do not know that we can see all things, but we can see some things—we can see that goodness requires something

besides the torments of hell, and we can see that *infinite* goodness must be satisfied with only good results. If we cannot *judge* here, I do not know where we can judge at all.

My brother has another difficulty. He thinks my argument, if it is worth anything, proves altogether too much; and it is a maxim among logicians, that when an argument proves too much, it proves nothing. He cites a very beautiful illustration of the angel looking down into our world and seeing the miseries here, and another angel arguing that there could not be such a world, with so many tears and groans, in the government of an all-wise God, and he concluded by the declaration that if the misery of a moment is allowable in the government of God—if that be consistent with the goodness of God, he says, the misery of an hour, of a day, of a year, and, finally, of eternity, may be. I think that argument also proves too much, because this misery belongs to him as well as to me. Now, if it be consistent with the goodness of God that he should suffer any bereavement, it is consistent with the goodness of God that he should suffer throughout eternity in the same way.

If it be consistent that all men should suffer more or less in this life, it is consistent that all should suffer throughout eternity in the same manner—if the goodness of God will allow the one, it will allow the other; and if it is true that good men have the most evil in this life, then that mode of argument will make it out a bad case for them in the future. This does not follow. If it is consistent for God to allow me to sin of my own will once or twice, it does not by any means follow that it is consistent with the goodness or the will of God that I should continue to sin throughout eternity. Here is a view worthy of your consideration. When God made me, he was able to see the end from the beginning—he knew what I would do willingly and of my own self—

he knew how I should sin and suffer—if he had seen that I would sin and suffer throughout eternity, where was the goodness in creating me at all? He was not obliged to create me—there was no necessity laid upon him to do such an act; and what goodness could there be in him when he saw that I should so violate all the laws of God and my own nature as to subject myself to eternal torments? Was an existence conferred, under such circumstances, a blessing or a curse? If you say a blessing, I should like to have you show me what would be a curse. If a curse, then I say God never inflicts such a curse. A good God never *could* inflict such a curse.

I argue that the goodness and love of God will follow his creatures calling them back to obedience, until he succeeds finally in the accomplishment of his Divine purpose—that he will not give up and surrender his claim to their allegiance, obedience and love.

There is a law given forth—"Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy strength." It is the law of the highest; it is a universal law; it belongs to all worlds, and to all time and eternity—it is the law of the universe. Neither you nor I can go beyond it. We cannot escape it—it will follow us wherever we are; whether in heaven we shall hear it, or whether in hell it shall sound down there, and it will continue to sound till we obey. Rely on that. God will never fetter that law—he will never break off the bond that he holds over us.

But my brother finds a passage in the Bible where it is said—"Let him that is unholy, be unholy still," and as he sees it near the end of the Bible, he concludes that this is the end of the matter. I doubt that; there is another end that we read of, which I will quote to you. It is in a book quite as intelligible and from authority just as good as that

which he has quoted. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits: afterward they that are Christ's at his coming.—Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that God may be all in all." This has a different aspect you perceive, from the text which my brother has quoted. We see no unholiness here—all is subject to Christ—Christ is subject to the Father, and God is all in all!

REV. MR. WESCOTT.—Perhaps I am very hard to be convinced, but I remain unconvinced yet, in regard to the position I assume. I suppose if I am in error, that my error will not reflect that lasting injury on me that the error of my opponent would. It is not merely that the evil of his error may endanger his own soul—that is not what I allude to; it is the preaching of the thing. Influencing hundreds and thousands of others to neglect repentance and faith in Christ, without which the Saviour himself declares salvation cannot be had. To illustrate this:—Suppose my opponent and myself standing where two roads cross, and that a stranger comes and says, "I understand that in the region beyond, there is a large and rapid river, over which there are two bridges, to each of which one of these roads leads. I have heard two stories about these bridges. One man told me that both were

equally safe—that I might go which road I pleased, and that there would be no danger; but then another man warned me that one of them was dangerous, and that the other alone could be trusted. As to one of them, both agree that it is safe—but some say, that the other is dangerous.” I say to him—“My friend, the right-hand road leads to a bridge that every body says is safe. My opinion is that the left-hand leads to a dangerous one.” But says my opponent, “Never mind, sir, both are equally safe: take your own choice; and you will reach the pleasant land that lies beyond.” And now, I ask, suppose this stranger, who thus inquired, and was thus replied to—suppose he should take the left-hand road, and by-and-by perish in the surging flood beneath. Would there not then be a little more consolation to my heart, than there can be to my opponent’s? That is what I mean. The Saviour has said that he who believeth not shall be damned. Is it not better that I shall say so? Is it not safer for me to say so, and to have you believe that truth? Is it not safer for you to believe it?

My opponent gives us a passage which he means to counteract a sentiment I uttered. It is found in 1st Timothy—“Who will have all men to be saved, and come to the knowledge of the truth.” He first stated that this was given in the manner of a decree or purpose; he then said God wished the salvation of all men, and that this was the real interpretation of the text in the sense of a decree or purpose. But nineteen times the word “will have” is used for “would,” and “willing,” and “wish,” thus:—“Oh, Jerusalem, Jerusalem! thou that killest the prophets and stonest them that are sent to thee, how often would I have gathered thy children together, as a hen gathereth her brood under her wings, but ye would not!” The same words! The *will* of obstinate man prevails against the “would” of

God. I believe God takes no pleasure in the death of a sinner, but would have all men to be saved. He "*would*," but they *will not*. The word, therefore, properly means, willingness, wish, a desire. That text, therefore, makes nothing for the final salvation of the whole human family.

Moral agency, my brother admits, and says that so it may be possible for a man to continue in sin and misery ; but he asks what is the *probability* ? And I, too, ask what is the probability ? Is there any argument in analogy ? Can we argue from the past to the future ? What has been the course of the great mass of the human family, for six thousand years ? This great truth has been sounding in their ears, that God would have them to be holy and happy, but the great mass have been vile, abandoned, wicked, and miserable. Why then should I, without a shadow of Scripture to support me, why should I conclude that by-and-by men will change in this matter ? He tells us that, in time, through the age of eternity, a man may, in an instant, change his mind, his character, and his condition. But of this there is not a shadow of evidence from Genesis to the last word of Revelation. The cross of Christ was not fixed in hell. The mission of Jesus was on earth. The theatre of the Holy Spirit, (who alone changes hearts and educates for heaven,) so far as we are informed in the Bible, is on earth.

Not only does the Bible give no hint that a man can change his character and condition in hell, but it teaches the very opposite. Hear the words of the Saviour—"If ye die in your sins, where I am ye cannot come." Does this look like a man changing his character, condition, and life in hell at any period of eternity, and ascending into heaven ? Says the Saviour again, in the scrap of history which is commonly called The Rich Man and Lazarus—"There is a great gulf fixed between us, so that you cannot pass to

us." I know how this will be answered to-morrow night. But I know how, with the Scriptures in my hand, I will meet the answer. The great gulf is fixed, and no man can pass thence to us, or from us to you; and, with the declaration of the Son of God, that "if ye die in your sins, where I am ye cannot come." Shall we say that during the ceaseless ages of eternity, there can be in those of whom such words are said, any change of character and condition, any rising of holiness that can lead to heaven!

My brother, the opponent, alludes to a few remarks that I offered, in regard to the impossibility of my judging which is right or wrong from the attributes of God; and then he says that I proceed to judge what must be right by the attributes. I did no such thing—I shall not do any such thing. I shall take this precious book, and what this declares I shall believe—nothing beyond it, nothing to vary from it. "Who, by searching, can find out God?—who has been his counsellor—who was brought up with him?" All I said, and want to say, was, that God is perfect, and whatever does exist must accord with his divine attributes; but I said misery does exist; therefore its existence is in accordance with the attributes of God. He asks whether it would be consistent with the attributes of Jehovah for me to continue in suffering and sorrow during eternity. I answer frankly, and with humility, "Yes!" If it were not for the triumph of the cross, if it were not for the agonies of our Saviour in the garden of Gethsemane, if it were not for the suffering and the death of Christ, by which divine justice is satisfied in him who will with humble penitence and faith lay hold of Christ, it were fully consistent with the attributes of Jehovah that the sinner should remain in an eternity of suffering. If I leave out Christ, the attributes of Deity would harmonize with my everlasting suffering.

My brother, the opponent, says that the law has gone

forth from Jehovah's lips—"Thou shalt love the Lord thy God," and that, therefore, obedience must be yielded to God. But is this so? How are the facts? *Is* obedience yielded to God? Do men do the will of the Lord and keep his laws? Did not Jehovah also say on Sinai's trembling mount, "Thou shalt not take the name of the Lord thy God in vain?" And have men never taken his name in vain? It is not more certain that God promulgated that law, than it is that men do not yield it obedience. In past life they have not done it; and in this respect we argue from the past forward into the future.

Then, our brother tells us, in relation to that declaration, "Let him that is unholy, be unholy still," that I supposed because it was written near the close of the bible, it therefore was the ending of the thing. I did not; though there is argument in that too, for which I should thank him. For, indeed, it is in the last chapter that God caused it to be written. Also, he said Jehovah would never abandon the sinner. I introduced a passage to show that Jehovah would, at last, abandon the sinner, and that argument remains unanswered, as indeed it must, being no more or less than unanswerable.

He brings what he claims as much to his purpose. Take the 15th chapter of 1st Corinthians, after you go home; read it, and you will find that the only subject which occupies the Apostle is the resurrection from the dead; teaching that, as by one man's transgression sin entered into the world, and death by sin, so by the power of Christ in the resurrection shall all be raised from the dead: but every man in his own order, or character. And what shall be the characteristics of the raised dead; what their condition as regards bliss or woe, we must learn from other passages of scripture. Christ gives us light upon this subject. Hear him: "The hour is coming when all that are in the graves, shall hear

His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Such are the words of inspiration. God himself it is who tells us, through his Holy Spirit, that, in the resurrection, they that have done evil, shall come forth to damnation

SECOND EVENING.

Prayer was offered by Rev. H. R. NYE, of Brooklyn.

REV. DR. SAWYER.—I would not fail to express the gratification I feel at this token of religious interest. I had doubted whether there was so much feeling on the subject of religion in the city of New York, as this large assemblage shows there is. In the whirl of business and of fashion, in the various pursuits of a worldly nature, men are too apt to forget the higher interests which belong to their souls, and to allow these great concerns which touch their spirits, and reach to an eternity in their importance, to pass almost unheeded.

In introducing our discussion this evening, I beg to call your attention for a moment to two or three points presented by my respected opponent last evening. He still thinks that he has the safe side, and, as it were, two chances of salvation to my one. There is, in the first place, his own, and in the second place, (and I apprehend he relies on that with some degree of confidence) the chance which Universalism itself furnishes him. If his creed is false, he says, mine will take him up, and that I think very sure. But, on the other hand, if mine is erroneous, infinite misery may be the result. I do not know that I perceive the reason of this. I cannot but think that God looks with approbation upon every honest man, and upon every earnest endeavor to know the truth. I do not believe he will be

over-hard with those who, amid the conflict of opinions in this world, sometimes err. But if this view of my brother's be good for him, I would suggest that it is far better for other people of more pretensions than he. Archbishop Hughes, for instance, being an Archbishop of the Mother Church, which has hedged itself round with a pale of exclusive salvation, is very sure that he is safe, and every other person that is in that church; while he is by no means confident that those are safe who are out of it. Therefore my brother should hasten to get into the Catholic Church, in order to be sure of being on the safe side. But I am apt to think it is better to seek our safety in the truth—in allegiance to truth and to duty. My brother almost reminds me of a pious and prudent school-teacher, who, in conversation with her friend of the same calling, said, rather confidentially, "Do you teach your children to bow whenever the name of the devil is mentioned?" "No," was the reply. "But I do," said the first; "I think it is safer!" She did not know into whose hands she might fall by-and-by, and thought it best to be on the safe side. (Laughter.) Now I do not recognize the peculiar safety of thinking ill of God—of ascribing malevolent passions to him—of contemplating him as a tyrant and a monster. Can we persuade ourselves that God will love us the better for thinking so ill of him?—that he will be more ready to save us because we *doubt* his will to save us, and his goodness in saving us? If the opinions which are too prevalent in the Christian church are true, I do not see much safety for any of us. But the great danger seems to be, in the opinion of my opponent, not in the fact that I believe this doctrine, but that I preach it, and that others may be induced to believe it. It may not affect my own personal salvation, but it will stand desperately in the way of yours! I do not perceive the logic of this. If a doctrine does not harm me, it seems

to be something of a reason, at least, why it should not harm you. If it do not affect my salvation, why should it affect that of others? But the truth is (a truth the world is very slow to learn, but it is time it had learned it,) there is only one ground of safety, and one ground of christian and scriptural character, and of moral character. My brother here is not good and pious, is not devoted to the service of God, because he *fears hell*, but because he *loves God*, and delights in his service. My religion rests on the same ground, and so does yours. In all this audience there is not one single person who would dare to confess that he loved and served God because he feared hell! Not one! He would be ashamed of such a confession; and well he might be! If there is nothing in God—if there is nothing in his moral government—if there is nothing in his goodness—if there is nothing in his grace to inspire love, and to urge us on in the pathway of obedience,—where shall we find it? Not in this world, not in the world to come. If it does not cling round the throne of God, it is nowhere. We shall not find it in the belief of an endless hell. Some craven spirits, perhaps, may be prevented from doing great evil by the fear of hell. Thus far may that fear go, but no farther; this is its goal. But I wish the religious world would become wiser, and understand the fact, that all religion and religious piety is to spring from love, and from love alone.

My brother thinks that when St. Paul said "God will have all men to be saved, and come to the knowledge of the truth," he meant only that God was *willing*—meant, at the most, *desire*—not *determination*, but only desire. If you will read the passage, I think the apostle's language rather stronger than that—"I exhort, therefore, first of all, that supplications, intercessions, prayers, and giving of thanks, be made for all men, for kings, and all that are in authority,"

(and these are frequently among the worst men we have,) "that we may lead a quiet and peaceable life, in all godliness and honesty." Thus universal prayers are good in the sight of our Saviour, because God "will have all men to be saved. For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—(1 Tim. 2: 1-6.)

But I do not wish to rest my argument on a single word or passage. The doctrine which I desire to inculcate and enforce is confirmed, it seems to me, by the whole tenor of the bible, and especially of the New Testament. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."—(John 3: 16.) It seems to be a cardinal doctrine with my brother, as well as with all the evangelical, so-called, of the day, that there is no repentance, and no possibility of salvation beyond this present life—that the whole work of the Redeemer is to be accomplished here, or no where. He says, "the cross of Christ was not fixed in hell." But he should remember, that Christ, after being crucified, descended into hell, whether the cross was fixed there or not.—(See Acts 2: 27-31.) In confirmation of his view, he quoted these words, "If you die in your sins, where I go you cannot come." There is no such passage. I think the words he quoted would be improved if read as Jesus uttered them, thus, "If you believe not that I am he, you shall die in your sins."—(John 8: 24.) Michaelis, one of the most learned of the Germans, says the phrase is *ambiguous*, and may be taken according to either the Greek idiom or the Hebrew. If taken according to the first, it would mean, as we most naturally understand it, that they should continue in sin to the moment of death; but if according to the Hebrew, it means, "you shall die on account

of this very persecution of me." And this was literally fulfilled. Those Jews did thus perish. But if my brother thus views this declaration when made to the Jews, I should like to know how he will view it when made to the *disciples* themselves:—"Little children, yet a little while I am with you. Ye shall seek me, and as I said to the Jews, whither I go, ye cannot come, so now I say to you."—(John 13: 33.) Does that look like the view my brother has given?

He mentioned a little scrap of history—the story of Lazarus. Now, most Commentators, in every age of the Church, have been in the habit of looking on it as a parable; not a history. But let us look at it as history. Then, if it would be consistent with itself, heaven and hell are, fortunately, very near together; so near that their occupants severally can see and converse with each other without difficulty; also, heaven is not above, and hell beneath, as in the usual phraseology; but, (as the Greek words express,) are on the same level—though there is a gulf between them. So if our friends be in hell, or if we be there, we shall have the satisfaction to see them on the other side! If this story be a piece of history, then the inhabitants of hell are not such graceless wretches, such incarnate devils, as the religious world has generally regarded them. Look at this rich man. He desired relief for himself, but when he found that could not be obtained, he was anxious that his five brethren should be warned—thus showing that all humanity had not died out of him, but that there was some good even in the depths of hell. It seems to me there is still left there virtue enough to kindle into a flame. Such a man cannot be altogether beyond the possibility of salvation.

Among the most absurd, I think, of evangelical doctrines, may be regarded that which my brother has introduced—

that the whole work of man's redemption is confined to this short and momentary life. If this be true, why is Christ called the Saviour of the world? Take this premise, that there is no salvation beyond this life, and how can such a name be applied to him? Look at the facts! Four thousand years had passed away before Christ came, and through that period untold millions had lived and died without the knowledge of a Redeemer, without the possibility of salvation. Since that period, whole nations, empires indeed, have lived and died in utter ignorance of Christ, and he cannot save any of all these! They are lost beyond all recovery! And yet he is called the Saviour of the world! He is said to have "died for all men,"—to have "tasted death for every man,"—to have given himself a "ransom for all, to be testified in due time!" I ask the meaning of these passages on that supposition. But this is not all. I would like to know why we should limit the mercy and grace of God to this short life? Is it not limiting the Holy One of Israel? Is it not setting up our boundaries, and saying to God, "thus far shalt thou go, and no farther?" And this, too, when God teaches that Christ came to save the whole world! Oh! we will listen to him, and not to the words of mortal lips.

I do not wish to dwell on these points too long, because they are unimportant in some of their bearings, at least on the great question. I desire, however, to fix in your minds certain fundamental principles, which you can apply yourselves, carrying them with you, to help you in reading the bible, and understanding its testimony. Last evening I endeavored to show you that a God infinitely wise, good and powerful, who was about to create a race of immortal intelligences such as we are, must have had an *object* in view. I argued that his object must have been good, since it was the product of goodness. I showed that the end

which God must have contemplated, and alone could contemplate, was to make a class of beings capable of glorifying him, and, as the Presbyterian Catechism has it, of "enjoying him for ever." That is, he would make beings that would grow in his likeness, and become holy and happy.

I should be gratified to have my opponent say whether he regards this as the true end that God had in view, or whether he supposes God had some other end? Will he favor us with his opinion on this important subject? Important indeed; because I feel confident that what God undertook to do, he will accomplish. This is the original purpose of God; this is the final cause; this is the chief end of man. God has never changed. He never will change. Why should he? Is he not the same that he was when he created our first parents? Has anything occurred in the broad universe to affect his purpose? What possibly *could* occur? I cannot conceive it? He has never lost sight of this great purpose? but has been, and is still, accomplishing it; and will continue to pursue it until it is accomplished.

In confirmation of this view, I wish to call your attention to one or two other facts, which it seems to me go far to strengthen it. One is, that in the Gospel, God is represented not only as good, (as he is represented in the Old Testament, and as he speaks himself in nature,) but he is declared to be *love*! The beloved disciple says, "God is love." Now if this is his nature and character, his essence and life, it needs no argument to show that *love* must appear in all his ways and works. Love must have been engaged in the creation of the universe: must have assisted in forming our existence, and our intellectual and moral faculties; must have ordained the laws by which man was to be governed; must have been consulted in the attaching of penalties to them; and must be present when they are inflicted. If there be a

hell, Infinite Love made it, filled it, reigns over it. There is no part of all God's dominions where love is not supreme. "I cannot go," says the poet, "where Universal Love smiles not around." If there be eternal torments, love inflicts, pervades, and consecrates them. I ask any man to sit down a moment and reflect on this—a universe to be filled with misery—for punishment, eternal torments—a God regarding the everlasting pains of his own children, and triumphing in their damnation through eternity! If this be love, tell me, in the name of heaven, what would be *hatred*? If this be God, tell me what the Devil could do that would be worse?

Not only is God love, but he is our Father. That must be the central point around which all the truths of the Gospel cluster, that is the great fact Christ came to reveal, and from which flow all the blessings and glories of the Gospel. He has a Father's love, solicitude and care for us, and in our welfare feels all a Father's joy. That Father created us with a Father's design—knowing our character; knowing whether it was for heaven or hell; knowing whether we were to glorify and enjoy him forever, or to sink into an abyss of unutterable, endless torment. God is still our Father. Of this be sure, my friends, without yielding your minds to be too much affected by criticisms on particular words and phrases of the sacred scriptures. This central fact stands here rooted and grounded. All particulars must bend to it. God is our Father, and God is love; and whatever is inconsistent with these truths must be *false*, because it contradicts first principles. And whatever is in harmony therewith, we must recognize as presumptively true. There is no point more clearly made out than that to which I am directing your minds. Keep, then, these principles before you. Understand that God made us, and what he had in view in creating us. Understand the elements engaged in the work—love, goodness, and paternal grace. With these

principles it is scarcely possible for us to go astray in our conclusions.

REV. MR. WESCOTT.—It is always well for us to pause at our various stages, and see what we have accomplished. It would be well to take a survey in order to see what was accomplished last evening. There were two things, I think, pretty clearly settled—the one was in regard to the attributes of God, and their consistency with human misery. In examining the subject last evening, we ascertained that God is perfect in all his attributes; we ascertained that sin and misery have existed under the government of God, for nearly six thousand years; therefore, sin and misery, under the government of God, are not inconsistent with the attributes of Deity. Hence the attributes of the Deity do not absolutely demand the final salvation of all men. Although the gentleman attempted to disturb them this evening, yet it is in the mind of the whole assembly, that these things were settled last evening.

There was another question settled last evening; settled by a quotation from their works, and admitted by my brother, the opponent, namely, that Universalism is a religion entirely and totally different from that of all other religious opinions held in Christendom; that it is so different that it has “another God, a different Christ, a different spirit, a different sinner”—(remember I am quoting from a Universalist work)—“a different sin, a different atonement, a different grace, a different pardon, a different salvation, a different resurrection, a different judgment, a different punishment, a different hell, a different heaven—in fine, a difference in all the essential doctrines of Christianity.” My brother was not obliged to concede that this was his opinion, unless he pleased—and yet he did so. Although he was not the man who uttered those things, (neither did I pretend he was)

he admitted the sentiment as his. The question, therefore, is not between two sects of the great Christian family—but if Universalism be the truth of the bible, or be true, all other sects professing Christianity are utterly without its pale. There is no Christ, no Bible, but Universalism. This and all the rest are utterly and entirely the antipodes of each other. We agree in no essential point, from the throne of God to the endless destiny of the human family. There may be some agreement in some minor things, but not in the essential.

So far, then, we proceeded last evening. Now of course I could not know, neither was it to be expected I should, what would be the arguments employed this evening. My opponent reviews, in a measure, some statements made last evening; a casual remark that if our religion prove to be false, and his to be true, in a few years we shall be as safe as they; but if theirs prove to be false, and ours true, ours does not save them. He says he cannot exactly see the force of this. I think there are some here who can. I think if there is a young man here who has ever felt the weight of sin, has ever shrunk under the gathering frown of Jehovah's countenance, as revealed by the bible and his Spirit; and then to silence an awakened conscience, has drunk in Universalism—he, I think, understands what is the danger. This is the danger—no man will do for his salvation what he does not believe necessary. If he believes nothing necessary, he does nothing; but sits down in careless inactivity and unconcern, till he sinks into the abyss of endless woe.

I did not say that my brother's error would not affect his own salvation, (at least I did not mean to say so.) I meant that his own was not only imperilled, but also that of those to whom he preached. This was the twofold respect wherein the danger lay. With regard to the remarks about entering the Catholic church, or bowing when the name of

the devil is mentioned, I pass them over. Our question is not—"Does the Catholic church teach the final salvation of all men?" but "Do the Holy Scriptures teach the final salvation of all men?" It matters not to me what the Catholic church may say, what the Baptist church may say, what the Presbyterian church may say, or what any other person may say. But what do the Holy Scriptures say about the matter? They tell me that he who believeth and is baptized shall be saved; but he that believeth not shall be damned; and the Apostle tells us that that faith which is requisite to salvation, which works by love, and purifies the heart, (as no other faith does,) is faith in Christ Jesus. He tells us that it is love only that leads men to serve God; that love is the motive-spring of Christians in the service of God, I admit. But unconverted men have no love of God in their hearts.

I will give the gentleman one text, and let him do it away if he can; a text uttered by the lips of our Divine Redeemer—"You have both seen and hated both me and my Father." I will give another; the Apostle characterizes the whole unconverted world as "haters of God." Where, then, is the motive-spring to action, if love alone move the sinner when by nature he hates God? Oh, it takes the thunders, pealing from Sinai's cloud-capped summit, to wake the slumbering sinner and make him feel. The operation of love, as a motive power, begins not in the heart, till it is planted there by the operation of the spirit of God.

He presents again this text—"Who will have all men to be saved," and quotes the context, and tells us God urges prayer for all men, because he would have all men to be saved. But he forgets the text as soon as read; there is no such text. God urges to pray for all that are in authority. Why? that we may have quiet and peaceable lives. In relation to that text, I did not touch the subject whether

it is our duty to pray for all men, neither do I now. But I explained as to the force of the expression—"Will have all men to be saved"—that it meant only God's willingness or wish; and that my brother has not attempted to controvert. I examined this point again, and I have found forty instances in which the Greek word *thelo* signifies wish or willingness, *not* purpose or decree; *boule*, with its derivatives, was generally Paul's word for decree.

As to confining the opportunity for securing salvation to this world, and as to the means of grace, he says his opponent should have remembered that though the cross of Christ was planted here, yet after his crucifixion Jesus entered into hell. I have no means of remembering what I never knew. I repeat, *I have no means of remembering what I never knew!* I know this is taught in the dogma of some professed christian churches; but, do the Holy Scriptures teach it? Whenever he shall introduce the only text that can be pointed to, that intimates in the most remote manner, that Jesus Christ entered hell, I shall be ready to examine that text. There is but one ever referred to, but, on examination, we find it means no such thing.

I thank him for correcting my quotation of the text last evening. It was quoted from memory only. "If you die in your sins, where I am ye cannot come." I take the text as it is—"Ye shall die in your sins, whither I go you cannot come." If this be better for his purpose he is welcome to it, it is in John 8: 21. There he gives his reasons—that they were rejecting him; had not faith in him; and if they persisted in their unbelief, they never could enter where he was.

My brother asks if Christ made this remark to the Jews, what shall we think of his having made it to his disciples? I will tell you. The blessed Saviour adds in connection—"I go away to prepare a place for you, and when I have

prepared a place for you, I will come again and receive you to myself, that where I am you may be also." That is the difference, my brother ! He says you shall not come now ; but when I have prepared the mansions I will come and receive you to myself.

He alludes to the case of the rich man and Lazarus, but there is no need of further remark, till he enters more fully into the matter. I wish he had entered into a critical examination, but he leads in the argument. He puts up his structures and I have only to knock them down about his ears. (Laughter.) But, suppose it is a parable ? it is known to him as well as you, that the parables of our divine Lord were based on one of two things, either well-understood historical facts, or conceded principles of truth. Here we have an instance of the former kind. When Archelaus wished to obtain the kingdom for himself, he went to Rome to secure the favor of Cæsar. The Jews opposed his designs, and when he returned he slew them. On this transaction is based the well-known parable—"The Kingdom of Heaven is as a man going into a far country to receive a kingdom," &c. The offenders were brought to his feet and slain.

Every one understood this allusion was to Archelaus at once. Then, if parables are built on principles of truth, so far as that passage goes it is apparent there is misery as well as happiness in the other world. But, because these figurative expressions are used, my brother says the matter cannot be one of history. He gives only one figurative expression ; though we have Abraham's bosom and the gulf between. But he does well to use his texts sparingly, as he will have very few left by the time he has done. But is it true that the introduction of a figure of speech into a portion of history destroys its historical truth, and makes it a parable ? A writer giving a description of the battle of .

Trafalgar, says that the cannon of Nelson breathed forth fire and death. Therefore the battle of Trafalgar is all a parable, and there is nothing in it! We shall probably have more of this!

My brother then tells us that the day of probation offered to man, in which he may repent, could not be confined to this world, for so, Christ could not be the Saviour of the world. And he gives his reason; because four thousand years had elapsed before Christ came at all into the world, and thus no salvation was obtainable by those who lived before him. Now, I do remember one thing (though I do not remember that Christ went into hell,) I remember there was shown one who was as a lamb slain from the foundation of the world; and I suppose it was like this, when the sword of Divine justice glittered over the guilty heads of men, Jesus Christ entered into a covenant of grace with the Father, by which he pledged himself in four thousand years to pay the price for man's redemption, and God accepted his bond, and acted on it as if it were paid. Mercy enters into the world; a voice is heard crying, "Sinners, repent! Even those who believed since the foundation of the world, have entered heaven in triumph."

In speaking of God being love, he says, "God is Love." But has God no other attribute? He gave us two others last night. God was not only loving, but also wise and almighty. But now, it seems, he is all love; there is no such thing as justice in the eternal government! But one of old said, "Justice and judgment are the habitation of thy throne." And then my brother quotes the poet, in which he did very well; because he could do no better—having no scripture to quote:—"I cannot go where love is not." I want to know what the Bible says. The Bible tells us we can go where wrath is. That Jehovah is infinitely lovely, God forbid that I should question for a

moment! But all his attributes are employed in the sovereignty he exercises over the children of men.

He closed by bringing to your recollection that God is the Father of all.

I cannot take his authority that God is the Father of the whole human family, in any other sense than that wherein he is the Father of the stars, the sun, the moon, the ocean, everything that exists, by creation. But he means a dearer and closer relation; and the reason I cannot agree with him is that he differs with Christ. "You are of your father, the devil, and his works will you do," says Christ to another class of persons. Where Christ is on the one hand, and my learned and pleasant friend on the other, I must, after all, say that I adhere to Christ. I know that men in the Old Testament once said, "Have we not all one father?" But there was no response, no proof, that God was the Father of the unconverted. We are made children of God when the Holy Spirit breathes into us a new principle of life—the spirit of Jesus. Then, says the apostle, "We become children by adoption." Adopted into his family, we have the spirit of his Son sent forth into our hearts—it was not there before)—crying "Abba! Father!" There is the text of Scripture, that unequivocally establishes this point—Christ has said, "You are of your father, the devil." Until the same Scripture plainly and pointedly declares the contrary, we must believe that while some are the children of God, others are not, but are children of the devil.

REV. DR. SAWYER.—I find some little difficulty in talking to you now, my friends. I had rather supposed before, that you were all the children of God; but now, it seems, that some of you are probably the children of the devil; and I could not, with any propriety, address you all in one class, or consider you all as belonging to one family. The wonder

to me is, how you happen to look all so much alike, if you come from two different fathers. Why! what a strange doctrine we are having here! Did anybody ever before suppose that the Saviour meant that a part of men were the children of the devil really—or no worse than that they had an evil spirit—a lying and murderous spirit? So far, they were the children of the devil. Still, I think God must have made them; else he would not have undertaken to govern them. If not his children, they were not his subjects. If not his subjects, he had no rights in them, no claims over them, no business to interfere with them. God is the Father of all men. If it be not so, then how are we to use the Lord's prayer—"Our Father, who art in heaven?" You may not be, I may not be, an imitator of God; but, we are his children, nevertheless, and we are capable of becoming his children in *spirit*, as we are in *fact*.

My brother says I quoted poetry. I did. He has given us what is not poetry, but what is exceedingly *poetical*! He tells us that when the sword of Divine Justice was gleaming over this sinful world, the Son of God, Christ, entered into a covenant with his Father, to give him a *bond*, which God was to accept, just as though it had been paid—and then I do not know what all! Where does he find anything like this in the Bible? There never was a dream of the human imagination more groundless. Christ entering into a covenant with his Father!—Christ staying the hand of justice! Christ interfering with the moral government of God! The Bible tells us that God so *loved* the world that he sent his Son to teach the truths of everlasting life. Christ tells us he came not of himself—not to do his own will, but the will of the Father that *sent* him. Everywhere Christ speaks as if he had been *sent* on a mission—had a work to do. He came to do the will of his Father. And our brother talks about a *covenant* made between them, and a *bond* being

passed, and that bond being accepted. I wish our theological world could get out of this *commercial* mode of treating such themes as this! It is unworthy of the age—it is inconsistent with every expression of the Bible—it gives false views of the whole transaction. If you do not find an ultimate ground of human redemption in the *love* of God, free and unbought, you will find it nowhere. Christ did not come to reconcile God to us, as this commercial theology teaches. Christ did not come to stay the hand of justice. But he came to reveal the Father; to make known the grace of God; to teach the love of God; to inspire man with the love of that great Being who so loved them as to send him on his benevolent mission; and who loved us, too, not as our brother here would have us believe, when we became good, when we had grown pious, when we had consecrated ourselves to the service of God; but loved us while we “were yet sinners,” his “enemies by our wicked works.” “Scarcely for a righteous man,” says the apostle, “will one die; yet peradventure for a good man, some would even dare to die. But God commendeth his love towards us, in that *while we were yet sinners*, Christ died for us.” The cross of Christ, on which our Saviour died, was not reared by the justice, nor by the hatred of God. It was not set up for the purpose of dispensing with the hatred or the justice of God. But he who, in token of compassion and love, spared not his own son, but delivered him up for us all, how shall he not, with him, give us all things?

Our Saviour did, indeed, say, “you have both seen and hated both me and my Father.” I wish my brother had told you to whom he thus spoke. It would appear to have been the most righteous class of that day; pious, godly men, men of great prayer, men of great religious pretensions.

Scribes and Pharisees were the very men against whom

our Saviour launched his severest censures and condemnation. They had both seen and hated him and his Father. The common people heard the Saviour gladly. They listened to his voice; they followed him, and believed on him. I do not think that God has made us so that we are born to hate him. I am apt to think that our hatred of God grows up in some less legitimate way than this. I think it would be quite possible to teach children the truth, in such a manner, and at such an early age, that they shall never know the dread of God; never tremble under the apprehension of his curse; never hate him. But this is not to the point.

My brother dwells on Universalism as being the antipode of everything "evangelical." I believe this is so, as the word "evangelical" is now understood. God is a being of infinite, of universal love. He has sent us a Saviour to teach us of his universal grace; and the Saviour's atonement was made in favor of all men, universally—to change men to God, not to change God to men. There are always two kinds of theology; one begins by making man like God; the other by making God like man! We need not question, for a moment, which is true, and which false. The great sacrifice of Christ was offered to make men kind, humble, and good. Is not that the true religion which represents God as the Infinite Fountain of Goodness, and Christ the brightest reflection of it? We differ; but we are not so far apart that we shall not see eye to eye yet. If the world goes on for forty years more, as it has for twenty years past, even I may stand among the *evangelicals*. (Laughter.) I am not quite sure I do not stand among the true evangelicals now. What is evangelism? It is the Gospel, and the Gospel is "good news," and "glad tidings."

I return to the most important part of my brother's remarks. He says it was settled last night, that sin and mis-

ery under the government of God, are consistent with the attributes of God, and that, therefore, it was settled that the attributes of God do not absolutely demand universal salvation. I doubt whether that was settled last night. I am of the opinion it will not be settled in that way to-night. That sin and misery are, in some degree, consistent with the goodness and love of God, is certain; because we see sin and misery in this world where God reigns. That sin and misery, continued through eternity, would be consistent with the goodness of God, is a very different proposition, and by no means to be made out by the same argument. I look upon sin, (and misery as its consequence) as a temporal phenomenon, incidental to a moral system, in which finite beings are engaged. It is incidental to such a scheme as God has established in this world of ours. I showed last evening that, our nature being moral, it was possible for us to sin, and that, therefore, it is right and just that we should be punished. But, that this punishment should be continued through eternity, does not follow; because that would make punishment, which is only a *means*, an *end*. It would be confounding all principles and modes of reasoning—a confusion which I observe my brother to be involved in. He has no end in view—he contemplates no great and good *end* of God in this world and in the creation of our race; there is no end that is worthy of God. Punishment, in his theory, is as much an end, as anything else. Yet every one who views the subject aright, must see that punishment is only a *means*—something that incidentally belongs to sin. It must, of course, be proved that sin is endless, before it can be shown that punishment is so.

Let me endeavor to illustrate the idea of the existence of evil, and of punishment, particularly. We are passing a house, and hear the cry of a child in great agony. Instantly we hasten in and find a parent punishing his child. We

inquire the cause, and learn that the child had been refractory and disobedient. But, we observe that the punishment is excessive and severe, and we ask why the parent thus chastises—what object he has in view? “Object!” he replies, “what do you mean by the object?” “What do you propose in punishing that child?” “I propose to *punish* it!” “But have you no other object in view?” “No!” “And how long do you design to continue the punishment?” “As long as it lives!” What should we think of that man? What kind of a father would that be? Does the Father in heaven, of whom our brother speaks, do this? He has children, too. He proposes to punish them, too. But for no other *end* than punishment? Is there no good beyond? No improvement? No hope of a salutary end? Why, if I were to say that my brother governs his family in that way, and state it as a matter of fact, to this congregation, he would regard me as calumniating him; and I should succeed remarkably well, if I were not brought before the authorities to answer for the calumny. “Before I was afflicted,” (or punished,) says the Psalmist, “I went astray; but now I have kept thy word.” (Ps. cxix. 67.) “We have had fathers of our flesh,” says the Apostle, “which corrected us and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days, (or for a season,) chastened us after their own pleasure; but He for our *profit*, that we might be partakers of his holiness.” (Heb. xii. 9, 10.) That is the object—not punishment for eternity; but that they may be made partakers of holiness. And that is an object *worthy* of God, consonant with infinite goodness and love—while anything less cannot be.

I hope my brother will not abandon this point. I want him to make it clear that endless sin and suffering are consistent with the goodness, love, and paternity of God—with

all his characteristics of love—with even his characteristic of justice. When this is done, he will have accomplished a great purpose. And he will have done something more, too : he will have thrown not alone over our minds, but over the whole universe of God, a mantle black as night. For if such a result is possible in one case, it is possible in two, three, four, all ! And the world God made through the promptings of goodness, and filled with beings to glorify and love him, may end, at least, in being a world of *torments*, over which, malignantly brooding, God sits solitary and alone, without a single soul that he has created, to love him or do him reverence.

REV. MR. WESCOTT.—I do not know if there is any possibility of settling the question. What I said in regard to the attributes of God is the following :

God is perfect in all his attributes. You will not deny that. Sin and misery exist under his government. I suppose you will not deny that either. Therefore sin and misery, under the government of God, are not inconsistent with his attributes. If my brother, the opponent, denies that, then he must show that God's attributes are not in harmony. Hence, I said, the attributes of God do not absolutely demand the final salvation of all men. Any man that can get away from that, is welcome to it. You may as well attempt to turn over the Green Mountains with a two-foot lever ; it is incontrovertible.

He said, on rising, he could not call you all the children of God. I agree with him. I fear he cannot ; I wish he could. He tells you the class Christ called the children of the devil, were the best class of their place and time. Perhaps so ; but I think it very likely that they were not converted. Christ called them the children of the devil, because they were the children of wickedness ;—

as lying, slanderers, murderers, as their father, the devil, was—just the truth! But my brother failed to give you a single text of scripture, intimating that all men are the children of God. Now, do not blame him; he would give it to you if he could; but he couldn't, for it is not there! (Laughter.)

It is a sad truth that by wicked works, we are the servants of sin, and the children of the fall, and of its leader or parent, the devil. There is one way by which you can be adopted into the family of God: but that way is not on his views of the death of Christ. If he were correct, there would be an impassable gulf in our way to God. He is mistaken. Christ did bear our sins on the tree; whereby God can now be just, and yet justify the sinner—for he is the justifier of him that believeth. But I shall not enter into the argument of the death of Christ at this time. I wish my brother to be more explicit in showing what place he gives to Christ. If he does not, I hope, before the discussion is closed, to give you my views of the plan of redemption. But it is my business to follow him.

I did not say that God did not love us, till Christ came and died for us. I only said that, by nature, *we* did not love God, and that, therefore, love could not be, in us, a motive power towards obedience to him—that we could not love God till love was shed by the Holy Ghost, into our hearts. If he can controvert that, let him do it. I hope he will, to-morrow evening, tell us why Christ died, and what place, in his system, Christ holds. He tells us there is a difference between the two religions, Universalism and that of others; and the one contemplates the making of God better. I must only say it must be his. Our religion does not attempt any such thing as making God better. I never knew that even Universalists added that to their opinions. But there are strange things, and things unheard

of, in the days of Murray, seventy-five years ago! He tells us he expects to stand, by-and-by, among the Evangelical Christians. Well, there is some hope. I believe he is better than many others. He admits some punishment beyond the grave. There is some hope of him; and when he comes among the evangelical, we will welcome him, and then how easy will his task be, when he has passages on every page of the Bible to support him, instead of having to look and look, and take the poet at last!

As to his illustration of the punishment of a child by its father, I think I last night clearly enough showed the object of God in creating men. Now, I do not intend to be diverted from the logical and natural course. But I will say, I believe God created man for his own glory, and gave him the means of serving and obeying him. But men do not do that here. He will not dare to tell you that God's design in making men was that they should act as they do here; that he designed every murder, theft, all wickedness, and sin, in this world—although he is a pretty strong fatalist. But he will hardly take the ground that everything that exists is by the determinate purpose of the great and good God.

He quotes the passage of the Psalms—"Before I was afflicted, I went astray," and explains the word afflicted, as if it really meant punishment; but affliction is not punishment. Strange confusion of terms! The one is the gentle discipline of the parent towards his erring child; the other, may be the imprisonment for life of the incorrigible disturber of government. When a man is an incorrigible disturber of the peace, and commits a specific crime on which justice can lay her hand, we imprison him for life. Shall not God have the same power, during the spiritual life, as we during the natural life? But the discipline of a father towards his children is a very different thing. God deals with his chil-

dren differently from what he does with the children of the devil. If men will not yield obedience, they *shall*, nevertheless, bow the knee before him; if they will not yield willingly, they must, as subjects of his power. He calls on me to prove not only the existence, but the *reason* of endless punishment. That is more than is in the bill. The question which we discuss is—"Do the Holy Scriptures teach the final salvation of all men?" Men *are* in misery and in sin. You must get them into heaven. We seek the facts which God has established, without presuming to judge of the motives of the Almighty. Allow me to remark, (and with this I will relieve your patience for the evening,) that the same reasons which induce me to reject Universalism, ought to induce you to reject it. I wish to give you, in closing, one reason why I cannot be a Universalist, according to their own explanation of what Universalism means; and to preface what I have to say, let me quote from the *Gospel Banner*, of Feb. 20th, 1841, a Universalist paper. Speaking of endless misery, the writer says:

"We believe it to be the greatest error of our time. Put all the other errors of the world in one, and these would not equal in magnitude that to which I refer. Is it any longer a wonder that we, as Universalists, should employ so much of our time in preaching and writing against this great error?"

To this sentiment their papers and pulpits respond; this is their great purpose! Now, I cannot believe Universalism because it would represent my Saviour as acting an inconsistent part in the whole of his ministry on earth. He lived, labored, and preached, among a people who believed in endless misery—"and this the greatest error of the world, mightier than all the rest put together,") for it is conceded that Jew and Gentile believed it. And yet he labored.

preached and toiled, and never a word escaped his lips against this the greatest error of the whole world. Can I believe that my Lord and Saviour, coming on purpose to do the world good ; to preach the truth to them ; being in the midst of the greatest error the world ever saw, preached for three years and a half, and yet never uttered a word to oppose and correct the error, that they might forego it ? He was in the habit of exposing other errors. He rebuked their superstitious washing of hands, and their tithing of mint and anise ; their long prayers, and yet exclaimed, "Ye generation of vipers, how can ye escape the damnation of hell ?" Such words uttered by him who was all truth, to men who believed in eternal punishment ! What else could he mean than that hell is eternal ? Yet, if Universalism be true, Christ was a Universalist. Still he did not preach and expose this "great error," equal to the sum of all other errors !

As Universalists feel bound to employ most of their time in preaching and writing against this "horrible error," and as Christ employed none of his time for that purpose, I must inevitably conclude that Christ was not a Universalist ; and as Christ was not, neither can I be. This is a conclusion from which we cannot escape. If Universalism be true, it represents my Lord and Saviour as acting a very inconsistent part in all his mission and ministry.

THIRD EVENING.

The Rev. Mr. MILLER, of Yonkers, having offered a prayer, Rev. Dr. SAWYER said—

My learned opponent has offered a criticism on the Greek word rendered *will* in the passage "God will have all men to be saved." It is very important for him to ward off the force of that passage. He therefore tells us that this word signifies a *wish*, a *desire*, a *willingness* that all men should be saved, and not a determinate will or purpose. He seems to have examined the New Testament critically, and his judgment in the case is undoubtedly entitled to consideration. Yet I am sorry to say that his criticism contradicts directly the opinion of Dr. Edward Robinson, Professor in the Union Theological Seminary in this city, whose scholarship is unquestioned, both in America and Europe. He says that "θέλω signifies to *will*, to *wish*, to *desire*, implying active volition, and purpose, and thus differing from βούλομαι. According to Dr. Buttman, the distinction between βούλομαι and θέλω is that the latter expressed an active volition, and purpose; the former a mere passive desire, propensity, willingness."

I quote these words for the sake of correctness, and not because they are important for my purpose. For if God desires, or is in any degree willing that all men should be saved, I should like my opponent to tell us when God will have any less desire. I believe that God is the same, and

will never change ; and of course will never cease to will that all men shall be saved and come to the knowledge of the truth. St. Paul tells us, Eph. 1 : 9, that God having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness, he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him. Here this is shown to be a will of *purpose*.

I confess that I was taken somewhat aback by the bold and hardy declaration of my brother—brother if we chance to have the same father—that God is *not the father of all men*, but that a portion of our race are children of the devil. It seemed to me an unusual position even in the straitest sect of orthodoxy at the present day ; and the statement of the fact as it lies in the bible is important here.

I laid down the proposition last evening, and now repeat it, that *God is the Universal Father, or Father of all men !* In proof of this proposition, I wish you to consider

1. That God, and not the devil, *made* man. He made him in a manner different from any other thing or creature that he created. “ And God said, let us make man in *our image*, after *our likeness*. So God created man in his own image, in the image of God created he him.” My argument here is, that man is the child of God, because God made him *in his own image*. Now amidst all the ruins of sin, this image has not been utterly obliterated. The fall did not abolish it. It remains still ; for after the flood, when God was giving laws against murder, he said : “ Whoso sheddeth man’s blood, by man shall his blood be shed ; for in the image of God made he man”—thus clearly recognizing something divine in him.

So St. James, speaking of the tongue, says : “ Therewith bless we God, even the Father, and therewith curse we men,

who are made in the similitude of God." Men, then, are the children of God, because God made them, and made them in his own image and likeness, and of course God is their father.

But God is represented as the father of all; the *evil* and the *good*, the *righteous* and the *wicked*. In his sermon on the mount, Christ was teaching the multitudes thus: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh it shall be opened." And to encourage them in so applying to God for the grace they needed, he said: "What man is there of you whom if his son ask bread, will he give him a stone, or if he ask a fish will he give him a serpent." And now the conclusion: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give good things to them that ask him? But I say unto you, love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain upon the just and the unjust." Here men are directed to love their enemies, &c., that they may be the children (in spirit, characteristically) of their "*Father* in heaven."

Again: The prophet Malachi says: "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" My opponent says this was spoken by the wicked people. I beg his pardon. It was spoken by the prophet against wicked priests whose lips should keep knowledge, but who seem to have dealt treacherously by profaning the covenant of their fathers, and especially by denying that God was

their common father. He then said : " Now, O ye priests, this commandment is for you."

Once more : St. Paul says there is one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all."

Look once more : St. Paul among the Athenians laid down the doctrine that " God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation ; that they might seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. For in him we live and move and have our being. As certain also of your own poets have said, for we are also his offspring—(My opponent had a great deal of amusement last night because I quoted a *christian* poet, but here we find St. Paul quoting a *heathen* poet.)—Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at."

Having now made it apparent to every mind that God is the Father of all, you will at once recognize the reason of all his government and his grace. God loves us because we are his children. God sent Christ because we are his children, and sent him to seek and to save that which was lost. Man, though a child of God, had wandered from him and was lost. He was like a sheep gone astray, and Christ, the great shepherd and bishop, was sent to save him. I conclude that if God is the Universal Father, 1st, he can never lose his interest in his children. They are dear to him and he will never forsake them. Since the Lord will not cast off forever—"but though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieveth the children of

men." And 2dly, that he will ultimately gather them to himself, as St. Paul teaches when he says that the creature or creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God; and again when he says that God will gather together in one all things in Christ.

In my previous argument I have shown that God our creator and moral governor is infinite in his wisdom and goodness and power; that he is *love*, and finally is our father. I have shown that in creating our race, he must have had some object in view, and an object that accorded with his own infinite perfections. "The chief end of man is to glorify God and to enjoy him forever." This object my brother cannot, dare not deny. If the bible is true, nothing less than this could have been his purpose. And this high purpose he has never relinquished, never for a moment lost sight of, and never will till it is ultimately and perfectly attained.

To show that this is the case, I invite your attention to a few facts in the history of his moral government.

1. When our first parents had sinned, and God called them to receive their sentence, it appeared that they had been seduced from their allegiance to God and to duty by the serpent. And on the serpent, therefore, God pronounced the heaviest curse; "Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." Persons who live in the country know what is meant by bruising the head of a serpent. They know that a bruise on the head of a serpent destroys his life. This is true whatever may be the nature of the serpent.

Christ is the seed of the woman, for he was "made of a

woman made under the law." Christ then is to bruise the head of the serpent, or destroy him. The apostle tells us that "Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death—that is, the devil—and deliver them who, through fear of death, were all their lifetime subject to bondage.

The devil is to be destroyed. His head is to be crushed. But not only is the devil to be destroyed, but his works are to be destroyed also. St. John tells us that "he that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil."

REV. MR. WESCOTT.—I presume the congregation will not forget the very lucid and connected argument to which we have listened, if I should attend to one or two things concerning last evening's discussion, before proceeding to the dissection of the argument which has been presented to us to-night. Last evening I stated, in the course of some remarks which I had occasion to offer, what I deemed to be the character and condition of man. I said that I looked on man as a sinner, and consequently exposed to the sentence of the just and most equitable law of the Lord our God, which law consigned him to the wrath of the offended Deity :—but, that Christ had entered into a covenant with the Father, to pay a price to the claims of divine justice, and thus to open a way by which sinners might, through repentance and faith, be forgiven by their offended and outraged God, restored to holiness and thus to happiness. My brother, the opponent, in deference to these views which I had expressed, undertook to say that there was no allusion in the Scriptures to any such covenant. That was his statement, quite clearly and unequivocally set forth. He

said the whole thing was no more than a mere imagination of modern professed orthodoxy. But, for my part, brethren, I would rather appeal to "the Word and the Testimony." I wish to read three verses from the sacred volume, the sole repository of God's truth unto salvation; and then to analyze them; and, after that, to leave them for your consideration. I turn to the 53d chapter of the prophet Isaiah, and that, I presume, no one will deny, relates to Christ;—although I should not indeed be too certain, such strange things does it fall to our lot to see in this age of progress. These are the verses to which I now wish to ask attention:—"Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Now, what is a covenant? It is an agreement entered into by two persons or parties, whereby it is undertaken that each shall do certain things; or that one shall do, and the other receive, as the case may be; but, it is a compact entered into, implying duties to be discharged and privileges to be conferred. I need not take your time, (whether my brother opponent, be convinced of the fact or not) in laboring to prove that here God the Father speaks, and speaks of His Son, Jesus Christ. Now, let us analyze. We find, evidently, that the chapter relates to Christ; that there are two parties; that Christ, the God, is one of these parties, and that God, the Father, is the other.

On the part of the Son there are six things stipulated, which He shall do. One is, that His soul shall be made an offering for sin ; another is, that He is to be put to grief ; another is, that He shall bear the iniquities of the people ; another is, that He shall pour out His soul unto death ; another is, that He shall be numbered among the transgressors, (treated like one, because He steps into the place of one ;) the sixth is, that He shall make intercession for man. In the next place, on the part of the Father, there are three things stipulated—That a seed shall save him, and that this seed shall last for ever ; that prosperity shall attend the plan embraced in the covenant ; and that He shall have a portion with the great and the mighty. Such are the terms of the covenant. No man, without the command of sophistry, equal to that you have listened to for the last half hour, can deny that ; none can ask you to doubt it, without first involving you in a fog, which, however, can be easily dispelled by the effulgence of sacred light. And now, let us ask—Has Christ fulfilled His part ? We answer, Yes. Has He a seed to serve Him ? We answer, Yes. Has the plan of redemption prospered ? Let the untold millions that sweep the harps of glory to-night, answer this question. Let all who die in infancy, in every land and clime, redeemed by the blood of Christ, answer ! Let countless throngs, who now, thereby, glorify God in heaven, answer ! Let more than half the human family, when gathered home, answer whether prosperity attends the plan of salvation ! Let the throngs of angels who, when Emmanuel went home to His glory in the courts of heaven, rejoiced as they heard God address Him—“ Sit thou at my right hand until I make thy foes my footstool,” answer ! Oh ! I pity the man, in my soul, that has not learned something of the plan of redemption, by which the sinner can reach heaven ! And yet, we were told, last night, that there was no allusion to it in the Holy Scriptures !

I shall not enter to-night into the consideration of the vicarious sufferings of Christ; that matter I must now leave for another occasion. There is one other thing which I must advert to before entering on the consideration of the remarks made by my brother this evening. I must ask friends to excuse me if I be somewhat inaudible—the defect is due to a hoarseness under which I am laboring, and have been since the commencement of this discussion. The case of the rich man and Lazarus has been frequently alluded to, and to that I wish more particularly to direct your attention this evening. I will not take up your time with a repetition of the whole, as I can repeat its substance, and that will be enough; I doubt not it will be acceded to by my brother who is my opponent. Now, Jesus Christ does not call this a parable. He says there was a certain rich man, clothed in purple and fine linen, who fared sumptuously every day; and there was a poor man, named Lazarus, who, sick and full of sores, lay at his door, begging for crumbs, which fell from the rich man's table. Both died: and, in hell, the rich man lifted up his eyes—(that was after he was buried, and Lazarus had been carried by angels into Abraham's bosom;) the rich man lifted up his eyes, and sought for relief; it was denied him, even while he saw Lazarus in happiness; and Abraham told him not only that no relief was to be given him, but even that it was impossible, for a gulf was fixed between the places of the two, so that none could pass from either to the other. Is there any proof in addition needed? What more can any reasonable, dispassionate mind desire? And consider, not only the plain statement of the awful facts themselves, but the circumstances under which this statement was made. Here they are: The Jews to whom Jesus Christ uttered this parable, (if it be a parable,) believed, really and absolutely believed, in an endless, future punishment. Let this rest upon your

minds—I repeat it; the people to whom Christ uttered those thirteen verses believed firmly and unreservedly in an endless future state of punishment. Bear in mind, (I ask you again) that this thing is very direct. And now, let me ask, in the name of the plain reason which, in the light of scripture availeth to guide all men to a knowledge of the truth of God, let me ask under a due sense of the awful importance of the question, its dread import to me, and you, and every one that lives—let me ask is this language of Christ calculated to strengthen this belief in future punishment, or, is it calculated to weaken it? If future punishment were an error, would Jesus Christ utter language like this to persons who believed in endless punishment,—language which was so well calculated to strengthen such a belief? Would he not rather have uttered words to rebuke the error? We are told that both men died, and the rich man was in a place where he lifted up his eyes, being in torment. In what place? “In the abode where separate spirits are”—the abode of the dead. The word employed is not the word that is rendered “hell” in other places, it is true; but let the word be what it may, the place was a place of torment. I make this remark to save my adversary the trouble of criticism. The word is “Hades,” which does not, in itself, imply, of necessity, either punishment or happiness, but, according to the circumstances wherein it is used, and the connection in which it is to be taken, it may mean either. We are plainly told that this man was in torment—and that settles the question. My opponent seems to dwell, as if a something that gave him sure footing, on the nearness, as he will have it appear, of the two places. Lazarus, he thinks, was not at so great a distance from the rich man; the place of punishment he finds wonderfully near the place of happiness. But all that makes no difference; near or far makes no possible difference;

although we may note that the rich man is said to have seen Abraham "afar off." But it is all the same—we do not know how far a voice can be heard when God fits the atmosphere for that end. With regard to the "gulf" and "Abraham's bosom," we admit that these are figures; but two figures do not destroy the whole narrative, nor the intent of it. The rich man sees Abraham afar off, and Lazarus in his bosom. He lifts up his voice and says, "Father Abraham, send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." Bear in mind that Christ says first, that he died, then, that he was buried, then that, in hell, he lifted up his eyes, being in torment; that he prayed for a favor, and that it was denied him; and this language the great teacher uttered in the ears of men who believed "the greatest error that the world ever saw"—"the sum of all errors," if Universalism be true,—without a single reproof to show his condemnation thereof! What other conclusion could the Jews come to than that Jesus meant to confirm their conviction? Look at the hopelessness of the matter. "Send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am *tormented* in this *flame*!" No, no! The words are too plain, and unbiased reason cannot for a moment doubt their import. Again: there was a great gulf between, and "they that would pass from hence to you, cannot; neither can they pass to us that would come from thence." There was no hope—no hope—no single star—no, nor even one single ray of hope! And then he that was in torment asks another favor: "I pray thee, therefore, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment." Ah! he remembers the influence he had over those men:

he had led them astray ; he had been their guide into error ; he had, perhaps, taught them Universalism ! and now he would send Lazarus to warn them,—why ? “ Lest they come to me and pour on my head the deep and dire execration of betrayed, and lost, and damned souls,—the blood guiltiness which I cannot wash away ! ” That is why he wanted Lazarus to go to his brethren. In fine, the Jews believed in eternal punishment : Christ related to them those things as you have heard them ; they believed and he related ; what, then, could they suppose but that he believed the same ? Let us take the matter home to ourselves, and ask, What would be the effect on our own minds if Jesus Christ stood here, and addressing us, uttered the same things ? That is the way to view the matter, and to judge of its weight and import.

And to this view the Scriptures elsewhere agree ; to this truth the warnings of God in almost every page of the Bible are directed. Let me read three or four of these—my time will not admit of my adding more. In the prophet Hosea, God says : “ For the wickedness of their doings, I will love them no more.” And yet my brother, the opponent, tells me I cannot go where God’s love will not follow me. So he says ; but, in the name of the God of heaven, the prophet Hosea says, “ For the wickedness of their doings I will love them no more.” Again, we read : “ If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.” Did Paul believe these things ? If not, why did he not tell the deluded people not to tremble at this fiery indignation ? But, no ! he told them the truth ; if they rejected Christ there remaineth no vicarious offering ; “ no more sacrifice for sins ; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries ! ”

Oh, sir! these words of Jesus and of Paul will stand when the pillars of the heaven and the earth shall tremble and totter to their fall!—[Applause. Mr. Wescott requested that those who coincided with his views would be good enough not to signify their assent in that way: his task, he said, was a solemn one, and he had entered on it with trembling, although without any fear as to the result. In the conviction of my judgment, (he added) the result of this debate will deepen the wailing of lost spirits forever, or heighten the songs of joy that shall be poured forth around the Everlasting Throne! He then resumed in the following words]: The apostle, speaking of certain wicked men, says that they have “an evident token of perdition.” In II. Peter, 3 : 7, we read, “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men!” Have these words a meaning? Has language any plainness more positive than this?

Allow me now to remark, with regard to the first criticism of my brother, the opponent, on the Greek words *Θέλω* and *Βούλομαι*. I wish he had given his own view; because I think he has more critically examined *this text* than Professor Robinson. I would accord with his view of Robinson's Greek and English lexicon, but I have examined this in every place where *θέλω* occurs in the New Testament; I have examined it patiently, and there is not a single instance in the New Testament where it *clearly* means “to ordain or decree:” the word which the apostle Paul generally uses for purpose or decree is *Βεβλή*, or some of its derivatives. I have no more doubt that *θέλω* signifies to wish, (nor has my brother)—no more doubt of this being its primary, literal meaning, than I have of the meaning of any other word in the Greek tongue, or of any English word.

My brother asks how chanced it that we, part of us, were made the children of God, and part of us the children of the devil. The idea that struck me was that chance was a very strange word from his mouth, after all that he has told us for two evenings of the unvarying results of everything that Jehovah has wished. I said that part of the human family were properly, in consequence of their wicked works, called the children of the devil. I admitted that all men are God's creatures, in the same sense as are the sun and the moon, and the stars, and the cattle on a thousand hills ; but I claimed that, as by wicked works they imitated the devil, they were properly termed the children of the devil. My authority for this is Christ. I do not know if that is good authority with you ; it is with some who love the mercy-seat, and who feel that, with the authority of Christ they are safe. Have you followed my brother closely through his reasoning ? It is this :—Though I asked him to produce a single text wherein the whole human family are said to be the children of God, he altogether failed to do so. We have had a good many things told us ; and then, because of those things, we are the children of God ! I might say, the sun riseth in the east ; and then with as much propriety assert that we are, therefore, the children of God, all of us. The language of the prophets is not that which teacheth us like this teaching. The bible has this distinction, that those who are God's by spiritual birth are the children of God—those only ; there is nothing to show that this sonship can be attained unless through the Messiah, and everything to show that, through Him, it can. That Adam was called so is evidently proper ; he was a child of God ; and so was Seth ; but in a few years, we find a distinction made ; part are called the sons of God, part the sons of men—the sons of men, not of God ! and this in a few years after Adam was termed the son of God ! There is no text

found yet which declares the whole human family the sons of God. My brother goes to Christ's sermon on the mount, but the nearest thing to his purpose he gives us from that, is this—"Be ye good to your enemies!" And who denies that we should be good to our enemies? So should we all be, that we may imitate our Heavenly Father, "who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

But there is no hint given us that these unjust were God's children. No! no!! Jesus Christ has said: "Ye are of your father the devil, and his works will ye do." This is my authority, and it is sufficient for me!

He then introduces a passage (in Ephesians, I think, it occurs,) where the apostles preach that there is one Lord, one faith, one baptism, one God and Father of all. This is the nearest he gave, to his purpose; but, mark! there comes a qualifying phrase at the end—"Father of *you* all." You; who are "you?" Ah! not the sons of the devil—but those who were then addressed—the saints, the church at Ephesus! Truly, well might it be said that God was the father of *them all*; but were the whole human family, or are they, saints of the church at Ephesus? I presume my brother will hardly take that ground.

He raised quite a laugh, and a little clapping, when he referred to the apostle Paul quoting poetry, and told how I had made some pleasing remarks. I do not pretend to any excellency, or even proficiency, in this art. In preaching, I never try to cause a laugh; I never did; though I fear I am at present in some danger of learning. But, the difference is that Paul quoted from a heathen poet a sentiment which the bible everywhere sustains; while my brother quoted from a poet a sentiment which I do not find, nor has he been able to show, that the bible anywhere sustains. That is the difference; a plain one, and, in this discussion, at least, a

rather important one. But, as I have already observed, I do not and cannot blame my brother. He would willingly, gladly, quote the bible if he could ; but he can't ; therefore he has recourse to poetry. On almost every page the bible declares that there is a land where only wrath reigns.

My brother said, before he got through, that those wicked men were the children of the devil only by wicked works. That is all I contend for. And yet, they are the children of God ! Strange men, that have two fathers ! God their father, and the devil their father ! Oh, my friends, this sophistry amounts to nothing ! We must, at last, come down to plain scripture declarations. The simple question is—Do the holy scriptures teach the final salvation of all men ? I was glad to see my brother attempt to resort to the scriptures. I like to see it ; it is a good sign. I am free to say, he does better on his side than I could do on it ; but his effort seems to me to be, so far, an entire failure. If the bible does not teach the unending misery of sinners, neither does it teach endless happiness, nor an Eternal God—for all are based on the same proofs, as we shall find before we have closed our discussion.

REV. DR. SAWYER.—My opponent has a great reverence for the declarations of the scriptures when they are apparently on his side ; but he does not seem to regard them quite so highly when they are directly opposed to his views. I presented two or three, which seemed to me to teach doctrines which lie at the very ground of the doctrine of the final salvation of all men, and which he has not regarded at all. I proved to you, as I thought, by the scriptures, that the serpent, the old tempter, whatever he is, is to have his head bruised by the seed of the woman, and that the devil is to be destroyed. Now, if this is true, and the works of the devil, which we know to be sin, are destroyed

also, I should like to know how we are to make out hell's endless torments, and why all men should not be holy and happy. I have two or three other things, which I wish to suggest to my brother. Away back in the distant past, God was pleased to choose Abraham, formerly called Abram, to be his servant, and the father of a new race and an especial people. He made him various promises of a very remarkable character, among which was this,—that he should be the father of a great nation; and this at a time when there was no earthly prospect of his having any children at all; and, finally, He promised him that in him and in his seed all the families and nations of the earth should be blessed. After he had been tempted, as the scriptures represent it, of God, to go and sacrifice his son Isaac, and after the command had been withdrawn, the angel of the Lord called to him, a second time, out of heaven, and said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed." This promise was repeated to Isaac, and again repeated to Jacob, with very slight, and merely verbal alterations. As He had sworn to Abraham, their father, so He would now swear to them that they should see themselves the heirs of that great promise. It was a pretty broad promise, that in their seed all the families and nations of the earth should be blessed; it was a gracious promise too, full of encouragement and hope, not for them only to whom it was made, but to others also, who knew not of it. Let us, now, inquire a little how this promise was regarded in the New Testament; we know well enough how it stands in the Old; how

it was made the ground of all God's dealings with the children of Israel. In the Epistle to the Galatians, St. Paul tells us that "The scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying—in thee shall all nations be blessed." This promise, as it was made in the Old Testament, is called, by Paul, the Gospel, in the New; and God's promising it to Abraham was preaching the Gospel. God, foreseeing what He would do, preached the Gospel before. Then says the apostle, "Now to Abraham and his seed was the promise made." He saith not, and to seeds, as of many; but as of one. "And to thy seed, which" (says the apostle) "is Christ." Now you perceive the significance. There might have been some obscurity in the Old, but there cannot be any in the New. Christ Jesus was the seed of Abraham, and in Him was the promise to be fulfilled; in Him were all the nations, families, and kindreds of the earth to be blessed. Nor was St. Paul alone. St. Peter, in the 3d chapter of the Acts of the Apostles, speaking to the Jews, says,—“Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.” All the apostles recognize this truth; all saw it with the clearness of spiritual vision. What kind of blessing was this? Why, it was the Christian blessing undoubtedly. St. Peter gives the explanation in the very last verse, for he says—“Unto you first, God, having raised up his Son, Jesus, sent him to bless you, in turning away every one of you from his iniquities.” “Sent him to bless you;”—how? “In turning away every one of you from his iniquities.” This was a part of the blessing. Had Peter been as well versed in our theology as we are at this day, he would undoubtedly have told them that Christ was sent by God to bless them by saving

them from an endless hell and infinite perdition. But Peter did not understand this matter ; in his day theology was young ; he had not attained such a clear and comprehensive notion of things as we have at the present day ; and he, according to what he knew of the matter, announced to them that Christ was sent to turn them away from their iniquities.

I have two or three remarks to make only on the observations of my brother. He makes his statements in such a way that he would lead you to suppose that we Universalists believed in no atonement. My dear friends, we believe in the atonement precisely as it is taught in the scriptures. We believe in an atonement made for all men ; and we believe more ; we believe that that atonement has an efficacy and a power which will surely result in something. It is, with us, not a mere name, but it is a reality which shall, in the end, be perfectly and fully accomplished. I hail, with great delight, the progress of our theology in these days. In olden times, when some of my now grey-headed friends lived as boys, they used to hear that hell was paved with infants' skulls ; and the idea is involved now in the Presbyterian confession of faith—not under the term of infant skulls indeed, but of infant damnation. It says, elect infants, dying in infancy, are to be saved so and so. If elect, those infants are to be saved ; but, if not elect, what then ? What of those other infants ? Ah ! my Presbyterian friends, if they do not believe in this, ought to get it out of their creed.

My brother says the Jews believed in an endless state of future punishment. I should like our brother to tell us where the Jews got that doctrine. Not out of their scriptures ; and he knows that. I can furnish you any amount of testimonies of the most respectable orthodox authorities, that the doctrine of endless torments was never taught in the

Old Testament. If the Jews believed the doctrine (and I am not disposed to doubt that they did) in the time of our Saviour, they got it elsewhere than from the scriptures. We have heard a great deal of the moral influence of that doctrine, and now it seems to be regarded as one of the saving influences of this lower world ;—and yet that nation which so strenuously and utterly believed it, were the most inveterate sinners in the world. Look at the Scribes and Pharisees ; they were the great advocates of that doctrine. Did you ever find more ungracious fellows, darker-minded, more corrupt, than our Saviour paints them as being ? Yet this doctrine was hugged to their bosom as the great truth, but it did not save them from the utmost depravity and wickedness !

My brother thinks that, in my quotation of poetry, I differ from St. Paul in this respect. St. Paul quoted what was accordant with the doctrine of the Bible ; but what I quote is utterly discordant with the Bible. I am not so certain of that. St. Paul said we were God's offspring, and the poet had said it before him, and yet my brother cannot see any proof that all men are God's children. Why does he not believe Paul, and accept his saying, when he preaches from the poet what he says is the doctrine of the Bible ? I quoted from Thomson's Seasons, one of the most beautiful and truthful works, among the uninspired, that ever was written. Thomson says—"I cannot go where love is not." And another poet—the inspired psalmist—says—"Whither shall I flee from thy presence ? If I ascend up into heaven, thou art there : if I make my bed in hell, behold ! thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." It seems to me there is love everywhere ; hell itself is not excepted. God, says the same poet, the psalmist, "is good

to all, and his tender mercies are over all his works." Mercy over all his works—and what is there that He made not? Hell (if there be such a place) is also the work of His hand—and over it is His merciful hand, to-day and for ever? Was the poet Thomson very far out of the way—had he drank in none of this greater poetry, gathered from the inspired poet of Israel! Had he imbibed none of this divine sentiment, which has carried joy and gladness to so many hearts?

We agree, I believe, my brother and I, in regard to the end for which God made man. I hope you will not forget that. Just read over the Presbyterian catechism; (I mean the first portion—I do not want you to go any farther;) "What is the chief end of man?" "To glorify God and enjoy him for ever." Had they gone on in the same manner through the rest of the catechism, what a glorious instrument it would have been! This is the great end. But, clearly, this end is not reached here; shall it, therefore, never be reached? Shall the end which God himself proposed not be attained? My brother says the world has gone on six thousand years, and that it is not done yet. He is quite discouraged about it—about the success of the plan which God proposed and commenced! But, my brother, six thousand years do not make a great while; 'tis a great while yet to the end of eternity. My brother reminds me of some of whom the apostle spake, whose complaint was—"But we did not see all things subjected to Christ." "No," said he, "but we have seen Jesus Christ a little lower than the angels." He saw Christ crucified, and crowned again with glory and honor, sitting on the right hand of the throne of the majesty on high, waiting till God should subject all things to himself, and the end be accomplished. Seeing that, the apostle saw enough; but my brother does not see that yet.

According to my brother's creed, God is not going to

succeed in this enterprise. He made a world—He started fair—He proposed an end—He introduced all the means and appliances necessary—and yet, after all, He is about to fail in it! Mark that down! Let it be settled in your minds that, if my brother's theology be right, God has to fail in this enterprise. I understand what men mean by failures. Thus, great merchants down town fail; and we can trace the causes of their failures in extravagance, an unwise trust—in this way they, and manufacturers, and all classes of men, are liable to fail; but I have never heard why or how, by any possibility, God is to fail in this enterprise. I have never entertained the idea—else God were like one whom our Saviour represented in this parable—This man began to build, but was not able to finish.

But, let us grant for a moment that the result my brother suggests is to take place; let us suppose that God does not perform what he undertook; does not come up to the word which he has given us. He has said that to the end from the beginning his counsels shall stand. But let us say so much of God's word is to fail. God, then, abandons this enterprise of saving all men, of having all men to glorify and enjoy him forever. What is he now to do with them? My brother told us last night that in the state, when there is an incorrigible disturber, the people take him up, put him into prison, and keep him there during his natural life. But you will remember that God undertook to bring men to heaven—and failed in that; how does my brother feel confident that God will succeed in getting so many men into hell? Men will not go into heaven, though God has invited, nay, commanded them to go; and Christ, with all love and tenderness, has urged them to go. Yet, absolutely, they will not go to heaven. If they are so obstinate under that command, how will they be under the other, to which the disposition must surely be far less? Will they indeed go

to hell? They may say "I will not go to hell," as "I will not go to heaven." Ah! I answer to all this—There are many devices in man's heart, but the counsel of the Lord, *that* will stand. That is scripture, too! I maintain that God's government and laws will remain in full force forever; not one jot or tittle of his laws shall fail, till the whole be fulfilled; and his law is—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; and thou shalt love thy neighbor as thyself." Punishment, and with it all the influences of Christ, and justice, and mercy, are only means towards the end. All the influences of the gospel, and God's moral government, are merely means towards the end; and, therefore, we exalt God's attributes when we say, as I have said, that his pleasure shall be accomplished and his purpose maintained!

Look, for one moment, at the opposite view. God, in his law, demands our obedience. Obedience would make us happy; but, we break the law. Now what will God do? Strike us away from the world, and consign us to hell forever? What will we do there? Will we preserve the law there? Is obedience to the law secured there? God does not propose that man shall be made obedient by the pains he suffers. He places him in a hell where he can neither love nor serve God. He is placed there for what end? That he may suffer torments throughout eternity, his whole business being to blaspheme God's holy name! Let us look at that a moment. If a man should steal, and then the state should cut him off from all honest resources, so that he should go on stealing during all his lifetime, that would be called a punishment! Suppose a man is intemperate, and the authorities shut him up in a groggery for all his lifetime—that is a punishment! Would it not be a better course to shut him up somewhere that not a drop of intoxicating spirits could enter, where he might be-

come temperate, learn his duty and perform it? This idea of endless punishment, which violates all our notions of justice and divine government, defeats the very end for which it was introduced; for, according to this very theory itself, it violates that end perpetually, and keeps it in eternal abeyance.

REV. MR. WESCOTT :—My brother told us, in his first speech, which I have not time to answer this evening, that when a serpent received a bruise upon his head, that was the end of him. I have seen a great many serpents with sore heads, who, nevertheless, lived a long time afterwards. Satan was, most probably, bruised on his head at the crucifixion; still, for two thousand years he has infused his poison into the hearts of the children of men, and his operations are conducted with full vigor yet. This figure does not carry truth and weight. We never apprehended that Satan could inflict so much injury on Christ, the glorious Son of God, as Christ could inflict on Satan. We agree, then, as to all that my brother has said of the creation and fall of man. What Christ came to do, he tells us, will surely be accomplished. One thing is certain, it has not yet been so—but this we will notice as we move on. He said that God promised to make of Abraham's seed a new race. They were made a peculiar people, but not a new race. God also promised, he says, "In thee and thy seed all the nations and families shall be blessed." Now, I do not object to "*nations*;" but, Jehovah means—though I have called you and made your people a peculiar people, and will raise up among you a series of prophets, yet, I wish you to understand that when Christ comes, he will come as much to bless the Gentiles as to bless you. If my brother means by "family" that every particular private family or domestic circle is to be blessed, there are thousands and thousands who have not received the

blessing. John says—"I saw out of every nation under heaven, a great multitude which no man can number." Out of every nation! Are *all* included in these words? The seed meant is Christ; on that point we all agree. But my brother at last finds the covenant; the covenant of which, so late as last night, he had never heard! He finds it in the epistle of Paul to the Galatians. I am very glad of this, as it shows there is some hopes of him yet. Having discovered its excellencies, he perhaps may embrace its conditions. He also tells us that the way the gospel is to work is by turning men away from their sins; and this he shows by observing that, when Peter explained the purpose of the gospel to the Jews, he would have told them it was sent to save them from perdition, if it really were so, while Peter only speaks of turning them from their iniquities!

I have been preaching for twenty-five years, and I have ever preached to men to turn from their sins—but I warn them of the wrath of God if they neglect turning from sin. But, on this same point, my brother adds another piece of news which is very strange to me; he says Peter knew nothing about perdition. Let us see! Let us turn to the Second Epistle General of Peter, 3rd chapter and 7th verse, and what do we find there? "But the heavens and the earth, which are new, by the same word are kept in store, reserved unto fire against the day of judgment, and **PERDITION** of ungodly men." Peter knew nothing about perdition! Did he not? Why, it would seem Peter must have belonged to the sect to which I have belonged for 25 years. He advised men to turn from sin—and so do I. He knew there was *perdition* for ungodly men—and so do I. He knew it, for there stand his words—"and **PERDITION** of ungodly men!"

Our brother asks where did the Jews get their views of future endless punishment. Well; that is nothing to the

argument at all. My argument was simply this: Christ finds the Jews, with the exception of the Sadducees, believers in future endless punishment; he teaches the same doctrine and confirms them therein, which our Divine Master would not have done if it were an error; and, therefore, it was not an error, but was, and is, the truth. That is my argument, and I should like to see my opponent evade its force. But he says such a doctrine could never be taken from the Scriptures. Is he right in saying so? He says many distinguished and learned divines hold so. Well, probably, it is hard to say what learned divines sometimes will not do; at any rate, they differ in opinion; seeing which were it not well that we should pass them by and try what testimony God's word gives us? For me, I do not bind myself to prefer, to the statements of the Bible, the opinions of any divine or number of divines. Let us consult the only infallible guide, and what do we learn from it? "The wicked shall be turned into hell with all the nations that forget God." "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." That is the Old Testament; and though a thousand divines should give their opinion to the contrary, what weight would their opinion have after that? I call no man father. I bow but to one theological book; the only theological work of authority that I acknowledge is the Holy Scriptures; I am bound by the shackles of no man; I am held in the bondage of no criticism of man; what God has said, that will I believe, and that will I teach.

I do not at this moment recollect how it was introduced; but it was in the matter of the poet again that it came up. My brother quotes the poetry of Thomson, and then another beautiful scrap of poetry; but let me continue the quotation: "Whither shall I go from thy spirit, or whither shall

I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in *hell*, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

He was a little startled at one line in this poetry—"If I make my bed in hell, thou art there;" but then he would have you believe God was there in love. What, then, meant the harbinger of Jesus when he said—"Who hath warned you to flee from the wrath to come? And another, when he said—"And the kings of the earth, and the great men and the rich men,—the chief captains, and the mighty men, and every bond-man and every freeman hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?" If there be no wrath, what meant John by that? If there be no wrath, what meant another inspired writer, when he spoke of treasuring up "wrath against the day of wrath, and revelation of the righteous judgment of God?" Ah! In that dark abode God's hand is felt, but the balmy wing of love flutters not over that abode. They who occupy it have resisted love, they have trampled on love, they have turned their backs on love, they have trodden under foot the cross that was raised for them on Calvary—till mercy is wearied, and yields to vengeance there.

My brother asks you, what is the chief end of man? I answer emphatically,—To glorify and enjoy God. God has made man capable of doing this; but does man do it? No! He is capable, therefore answerable; he refuses to use his capacity aright, therefore guilty. In his own person, and to his own condemnation, he, not God, rejects the purpose which God spread before him.

With reference to the punishing of the wicked, my brother asks something which I suppose he means to be an inquiry, whether such punishment can be anything but cruelty. I answer, that every government of which we know anything, while it honors virtue and protects rights, shuts up in prison the persevering disturber of society; I can only add, Jehovah's government will do the same.

Having answered this objection, I have but a single argument further to offer, and then I will relieve your patience for to-night. I wish to give you, as a closing remark, another reason why I cannot be a Universalist. Please God, I shall give you one every night. My reason is this,—Because, in a fundamental doctrine of the Holy Scriptures, Universalism and the bible are contrary to each other. Let me give you an extract from Universalism. Universalists maintain that men now possess the same constitution, physical and moral, as was originally given to the progenitor of our race. Physical and moral—the same! *Now* possess the same! The same constitution, moral and physical, as was given to the progenitor of our race! This is a doctrine of Universalism; it is so stated to be by the Rev. Thomas J. Sawyer, D.D., in his Review of Mr. Hatfield. Now, my friends, I cannot believe that doctrine; because, in the first place, we are told God created man upright. Such, it seems to me, was man's moral constitution—upright. Let us take a few plain texts of scripture to ascertain what man is now. "Behold, I was shapen in iniquity, and in sin did my mother conceive me," said the Psalmist. Again, says the same Psalmist, "The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies." Again, we are told, "Foolishness is bound upon the heart of a child." In Romans 5: 12, the apostle tells us, "Death passed upon all men, for that all have sinned." "Wherefore, as by one man sin entered the world, and death

by sin—and so death passed upon all men for that all have sinned.” Again, says the Psalmist, “Their inward part is very wickedness.” The inspired writer seems to labor for an expression sufficiently forcible to depict the depravity of man. Again, Paul says to the Corinthians, “If one died for all, then were all dead,”—that is dead, not physically, but morally dead. Again, writes Paul to the Ephesians, “And you hath he quickened, who were dead in trespasses and sins.” Was this a demise merely of their natural constitutions? Was it not a moral death? Again, “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually.” Again, “The heart is deceitful above all things, and desperately wicked. Who can know it? I, the Lord, search the heart. I try the reins.” Again, Romans 3: 9, “What then? are we better than they? No; in no wise, for we have before proved both Jews and Gentiles that they are all under sin; As it is written, There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their heart is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes.”

There is Paul's description of the human family. Had Adam such a character when God made him? If not, I cannot be a Universalist, because Universalism conflicts with the Scriptures.

FOURTH EVENING.

The Throne of Grace having been addressed by the Rev. Mr. CAMPBELL, of Yonkers,

DR. SAWYER said :—I wish once more to call your attention to the question in debate and to the matter thus far introduced in its discussion. The question is, simply, “Do the holy scriptures teach the final salvation of all men?” From the holy scriptures we learn, as I have already shown, that there is a God of infinite wisdom, and goodness, and power ; a God who is, by his nature, love, and the father of the whole human race. As he is the sovereign fountain of reason and knowledge, I have shown that he must have had an object in view in the creation of man in his own image. What was His object, I have asked again and again. It must be something consonant with his natural character as a Being of infinite perfections, wisdom, goodness, and infinite love—something, in a word, worthy of the Heavenly *Father*. My opponent and myself are, I believe, now agreed as to this original purpose of God in the creation. You also, I trust, who have listened to us thus far, must be entirely satisfied on this primary point,—“the chief end of man is to glorify God and to enjoy him for ever.” That is the end for which God made all men at first ; that he has ever changed or abandoned this, his original design, no man can for a moment pretend, and it seems to me no man can reasonably even imagine ; so far from it, indeed, the scrip-

tures clearly show that God has never forgotten this, his design ; has never lost sight of it ; but, amid all the outward changes of the world, and through the various dispensations of his providence, and his grace, has steadily pursued it, and is pursuing it now, and will continue to pursue it, until he has finally and perfectly attained it. In proof of this proposition I endeavored to bring to your acquaintance, last evening, several scripture texts that seemed to me of great weight ; as, for instance, the declaration of God in the garden of Eden, when he had called our first parents, after their transgression and fall, into his presence, to pronounce his sentence upon them ; when the temptation was traced back to the serpent, and upon that serpent the heaviest possible curse was pronounced, in a declaration that the seed of the woman should bruise his head, while he should bruise his heel. I showed you, or, at least, endeavored to show you, that the bruising of the serpent's head, thus promised by the Lord our God, implied the death of the serpent, or his destruction ; and I fortified this opinion by a reference to a passage in the New Testament, where we are taught that, since the children were "partakers of flesh and blood," Christ also "took part of the same, that through death he might destroy him that hath the power of death, that is, the devil, and deliver them who, through fear of death, had been all their life-time subject to bondage."

I endeavored to enforce the fact that, whatever you might understand by the term serpent, and whatever your notion of the devil might be ; however malignant, great, or mighty you might conceive him to be, there is One mightier than he, who has assured us, by his holy word, that he shall be destroyed. I, furthermore, showed you that God had, very graciously, in the early ages of the world, revealed himself to the patriarchs, and gave promises of what he would, in due time, accomplish through them and their seed. "In thee

and thy seed, shall all the nations and families of the earth be blessed ;” such was the promise given and repeated by Jehovah. That seed, we learn from Saint Paul, is no other than Jesus Christ. Through Jesus Christ, then, God proposed, away back in the dim past, to reveal himself as the renewer of a tarnished world, as the restorer of lost souls ; and, thus, to bless the whole human family.

I wish, this evening, with your indulgence, to pursue a similar train of thought, to show you that this doctrine lying so at the commencement of Revelation, and traced up through the patriarchal ages, runs through the whole Old Testament, and is also still more plainly fixed and evidenced in the New—I say, *still more plainly in the New*. It is no doctrine interposed here and there in obscure and dark verses ; but it seems to me to stand out clearly everywhere that God has been pleased to speak of it ; forming a silver chain running through the whole volume of Revelation, in the most intimate relation with the divine character and purposes. You will observe, in the first place, that this original purpose of God, declared in his word to the patriarchs, made a lively and profound impression upon the better and more spiritual minds of the Jewish people. Those declarations, and the truths they set forth, were seized hold of by the psalmist particularly, wrought up in the most beautiful poetry, and thenceforth made part of the national education, and an instrument of national worship.

Speaking of Christ, who was ultimately to crush the head of the serpent, and in whom, as the seed of Abraham, all the nations and families of the earth were to be blessed, the Psalmist says : “ His name shall endure for ever ; his name shall be continued as long as the sun, and men shall be blessed in him ; all nations shall call him blessed.” “ All kings shall fall down before him ; all nations shall serve him.” Thus we see him blessing all and blessed of all, the

King of kings, and Lord of lords. Again, the Psalmist says, "Arise, O God ; judge the earth, for thou shalt inherit all nations." And, once more, "All nations whom thou hast made shall come and worship before thee, O Lord ! and shall glorify thy name." That is, shall reach the end for which they were created. "For thou art great, and doest wondrous things ; thou art God alone." So great did this truth seem to him, so great did he represent it to be, that it was to him a wonder—a wonder, alas ! which too many christians of this day find it difficult to believe. But, I must not dwell here. Let us pass into the domain of prophecy, and hear how God's servants, who spake as they were moved by the Holy Ghost, were in the habit of representing this matter. How did they look on God's purpose ? How did they estimate the operations of Divine Grace ? What extent did they attribute to the salvation which is by Christ Jesus ? They represented God as having made the amplest provisions for the spiritual wants of the human family. "In this mountain," says the prophet Isaiah, probably meaning Mount Zion, the earthly centre of spiritual relations ; "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees ; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people and the vail that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the mouth of the Lord hath spoken it." What a beautiful thought ! Oh, that we could only take it in with a believing soul ! God wiping away the tears from all faces ! God taking away rebuke from the earth ! Relieving all human hearts ! What a source of ineffable joy to us ! Watts has beautifully paraphrased these inspired words, so

beautifully, that I must ask leave to repeat his lines, even though they are poetry. I trust my brother will pardon me.

“His own soft hand shall wipe the tears
From every weeping eye,
And pains, and groans, and griefs and fears,
And death itself shall die.”

Watts is not a Universalist—is not so regarded, though there is in him a great spirit of Universalism, and here it manifests itself most beautifully. Watts was a Universalist half the time—the other half he was terribly orthodox.

God, then, has not only made such ample provision for the welfare of his creatures, but He invites them to participate therein. Hear the prophet again, “Ho, every one that thirsteth, come ye to the waters; and he that hath no money;” (the poor need not be excluded here;);—“come ye, buy meat; yes, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.” Many tell us that Universalism is altogether too good to be true—that it meets too much the desires of the human heart; but the prophet did not think so; for, what does he say? “Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.” He censured them for spending their money for that which is not bread, and laboring for that which satisfies not. And is it not so even here and to-day? All over this country how many pour out their money for that which is not bread, and labor for a religion that brings them no joy, but makes life itself, as one of their authors has expressed it, “a cruel bitter!”

Perhaps my opponent will tell us that provisions made

for all, and an invitation so cordially extended to all, yet furnish no proof that all will accept them. Hear, then, what the prophet has to say on this subject, in the immediate connection of the passage just now quoted. "For my thoughts," says God, "are not as your thoughts, neither are your ways my ways, saith the Lord. For, as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing unto which I sent it."

No! the rain never falls in vain on the face of the earth, and God's word goes not forth in vain, however we may regard it. That sacred power fails not to accomplish the purposes of the Most High. But I do not stop here; I go still further, and say that the prophet, directly, and with great emphasis, states that God will bring all men to himself, and accomplish the purpose which he has in view. Hear the words of Isaiah, which I should wish to have listened to with the attention they seem to me to deserve. The prophet had been speaking of the heathen gods, who were no gods at all, who could not save—and then he speaks of the God who could and will. "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return; that unto me every knee shall bow, every tongue shall swear. Surely, shall say, In the Lord have I righteousness and strength."

My Christian friends, have you any objection to this?

Were it possible to bring every soul here to-night to acknowledge God in his supremacy and spiritual power, and to become a disciple of Jesus Christ, would you have any objection? And if this whole city, and country, and world, and, finally, the whole universe, were to be thus redeemed to God, to submit themselves to his government and sway, to honor and glorify him, and to enjoy him too—would that consummation bring you any sorrow? Would it not, rather, be to you a source of ineffable joy? It was customary, it seems, in ancient times, when a new king ascended the throne, to have at least all the nobles, if not all the people, brought together to honor him in his new capacity, to bow the knee to him in token of homage and acknowledgment, and to take the oath of allegiance that they would serve and obey him. This ancient custom the prophet had in view, as is apparent from the phraseology he employs: “I have sworn by myself; the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow and every tongue shall swear, Surely, shall say, in the Lord have I righteousness and strength.”

This passage finds a beautiful and complete commentary in the language used by Saint Paul in the second chapter of his Epistle to the Philippians. The apostle speaks of Christ Jesus, his humility, and tells how he “made himself of no reputation, and took upon him the form of a servant.” The apostle says, too, that “God hath highly exalted him, and given him a name which is above every name; that in the name of Jesus”—(not “*at*” the name, as our translation hath it, but “*in*” the name of Jesus,)—“every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

It seems to me as if the apostle had his eye on those

declarations of the prophet, transferring them from God to Jesus Christ, through whom God was revealing himself.

I wish you to observe, in opposition to the remark of my brother last night, in his criticism on the word "nations," that we have now descended to the true religious standpoint of considering men as individuals. It is not "*nations*" any longer that are spoken of as sharers in the good tidings—but it is every person to whom a participation of this great joy is promised,—“Every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

In the matter of religion everything is personal; and nations are only the aggregate of individuals. My brother will, undoubtedly, tell you that this declaration of the prophet does actually set forth a great truth, that all souls are to be subjected to him—some in love, and others by the power of God. I remember that Dr. Thomas Scott, in his ponderous commentary, makes that remark. I always wondered why the apostle should not be allowed to tell his own story. Saint Paul says nothing of this—he does not mention *two* ways of subjecting souls to Him.—“Every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.” I wish you furthermore to observe that all this God has confirmed by an oath. “Since He could swear by no greater, He was pleased to swear by Himself, that by two immutable things, in which it was impossible for God to lie,” the race of men should have great consolation. “The Lord of hosts hath sworn,” says the prophet, “saying, surely as I have thought, shall it come to pass, and as I have purposed, so shall it stand.” I confess I cannot read the bible without seeing these passages. There are a great many passages that speak of punishment. I do not deny punishment; but, it is not so great as this. Punishment is consonant with the government of God. It will be

executed—righteous punishment—where it is required ; but, after all, God's mercy and truth will stand, and God will glorify himself in the accomplishment of his great final purposes. With these, punishment, righteous and just, does not interfere ; it is a means towards its attainment. None of the phenomena lying round us, and contemplated by my brother, is opposed to this great final plan, or effectually interferes with it. I believe in punishment just as really as he does. I believe as firmly as does he, in all the punishment that God has threatened in his holy word—but, it is not endless ; for if it were, it would be objectless ; it is not an end ;—punishment an end of the All-good and All-wise ! Oh no ! It is not an end proposed by him ; it is only a means which he employs !

REV. MR. WESCOTT :—I am very glad, for our sakes, that we have at last an attempt, from the scriptures, to establish the question. We have had, heretofore, very much metaphysical reasoning, which I have not attempted to follow, because, in plain fact, that was not the question. It cannot be expected that on this evening, in the time allowed to me, I would be able to give an explanation of all the texts of scripture quoted on the subject ; but I pledge myself to you that, if my life be spared, I will do it, and show that they mean no such thing as is contemplated in the question before us. But, before I enter on the examination, particularly, of these texts, it may be necessary for me to refer again to questions which have been started this evening for the fourth time ; namely, in regard to God being our father, the father of the whole human race, and with regard to the object which Jehovah had in the creation of man. I answered these questions—the latter one—on Tuesday evening, when it was first taken up. I supposed my answer satisfactory to the assembly. I did not suppose my opponent would

be satisfied with it at all. In regard to God being the father of the whole human family, or the whole human family being his children, allow me to say (as I have said already) that he is, indeed, the creator of all men, as he is the creator of all nature, animate and inanimate; thus far I admit, as I have already admitted, that God is the father of all men. But, as regards that sense in which one becomes an heir to the inheritance of a father; as regards that gracious sense in which a son of man becomes an heir of God—a joint heir with Christ—in that sense the whole human family are not the children of God. In this latter sense, to which I allude, men are called the children of that Being whose spirit they possess. Sometimes they are the children of the world; sometimes the children of the serpent; sometimes the children of the devil; and sometimes, (when reference is made to the spirit of God being infused into their hearts) they are the children of God. And now for a few passages of scripture by which, so far as I am concerned, and I think so far, also, as you, my brethren, are concerned, I will consider this question settled. It may be introduced again, on the remaining four evenings; but I shall not hold myself under obligation to follow it, as it may be brought in from time to time, inasmuch as it shall have been settled by the word of God, clearly and explicitly.

In Matt. 23: 33, Christ says—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" I suppose my brother will not cavil on the word generation; I suppose he will readily admit that generation of vipers means children of vipers, and that such generation gives the spirit of the viper. Keep that text in mind. In Luke 16: 8, we read, "The children of this world are in their generation wiser than the children of light." I suppose it is clear enough that a distinction is here made between two classes of the human family. One class is called "the

children of the world." Why? Because they are filled with the spirit of this world, as they appeared to be in this case; while there is another class who are called "the children of light," because they have sought and found a brighter light, a light that would shine and guide to the glory of heaven. Again, in Ephesians 2: 3, we read, "Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." There is the natural condition of the human family; there is their estate by nature, children of wrath; and such were the apostles and others, but who, receiving life through Jesus Christ our Lord, were made heirs of the kingdom of heaven. Again, in Ephesians 5: 6, we have these words, "Because of these things cometh the wrath of God upon the children of disobedience." Why of disobedience? Because their life was characterized by disobedience to the commands of God. Said the apostle, when addressing the man who sought to turn the deputy governor away from the faith, "Oh! full of all subtilty,"—(thus he accosted him, fixing his eye on him,)—"Oh! full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" I think he was no child of God, in the sense of a joint heir with Jesus Christ. Again, in Romans 8: 14, we read,—(and now we come to the characteristics of another class,)—"As many as are led by the Spirit of God, they are the sons of God." That is the characteristic of sonship. How? Jesus—being "led by the Spirit of God?" Yes; and the Spirit itself witnesseth with our spirit, that we are the "children of God."

Do you suppose the apostle considered those children of the devil, and these children of God, equally the children of the Highest? Do you imagine that he looked

on them as joint heirs with Christ? My opponent, perhaps, may think so; but you do not. Again; let us turn to Romans 9: 7. There we read, "Neither because they are the seed of Abraham are they all thy children, but in Isaac shall thy seed be called; that is, they which are the children of the flesh, *these are not the children of God.*" Let me read that text again:—"They which are the children of the flesh, *these are not the children of God.*" Thus does the apostle characterize those who seek the things of the flesh—They "**ARE NOT THE CHILDREN OF GOD!**" Now, although this text may not satisfy my opponent that the scripture writers recognized two classes; and, in regard to that gracious faith, which makes a man a fellow-heir with Christ, although he may see no difference between those who are led by the Spirit, and actuated by faith and grace, and those who, devoting themselves to sin, are therefore termed the children of sin, the children of wrath, the children of the devil,—although he may not be satisfied, yet, every candid inquirer after truth who hears me to-night will feel that this question is settled for ever. Let me say to you, having the word of God on this subject, having heard the declaration of Christ, "You are of your father the devil, and his works you will do,"—let me say to you, in the language of scripture, "Wo unto him that striveth with his maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, What makest thou?—or thy work He hath no hands? Wo unto him." Yes, "Wo unto him that striveth with his maker." Oh! when the maker has settled the question, wo to him who lulls his conscience, and goes on in his sins, trusting that, somehow or other, God's inspiration does not speak the truth of this matter!

We have again to introduce, for the fourth time, (I mean the fourth evening, for it is more than the fourth time,) the

consideration of what purpose Jehovah had in the creation of man. Let me briefly give my opinion—the same that I gave on Tuesday evening, when this question was first advanced. I said that, in my opinion, Jehovah intended to create a race of intelligent, immortal beings, capable of ascending to the highest summit of intellectual enjoyment; that, in order to this, it was absolutely necessary to make each individual of this race a moral agent, because, whatever we are *forced* to do fails to communicate intellectual and moral happiness. I illustrated this by a reference to the case of a poor and starving family. Let me now give another illustration. A merchant in our city took into his employ a smart, bright-eyed boy, who, after a few weeks had elapsed, picked up on the side-walk a hundred dollars, which had been lost there by his employer. The latter took the little parcel of money, counted it over carefully, and, with great satisfaction, found it contained every dollar he had lost—not one had been abstracted. Raising his head, he saw the large, lustrous eye of the little boy filled with tears, looking at the money. The idea occurred to him that he might belong to a poor family, might be the son of a widowed mother; and he said to the boy, “James, what is the situation of your family?” The boy answered, “About a year ago my father died, and my family depends wholly on me for support. I have a mother and two little sisters, the one three and the other five years of age—and mother is sick; I will tell you the truth, sir, I was tempted, at first, to carry the money home, and I had put it in my pocket, when I remembered that my mother had taught me never to steal.” The merchant gave the boy \$20, saying, “Carry that to your mother, and when you want more, come to me first.” Now did not that money, thus voluntarily bestowed, confer more real happiness on the giver, as well as on those who received, than could five times the

amount of the stolen money not thus willingly applied to a good end ? In order to have a good deed promote your happiness to the greatest extent, it is absolutely necessary that it should be a voluntary one. The Lord intended to raise us to the very pinnacle of enjoyment—but to do that it was necessary to make us moral agents, and this involves the power of sinning as well as of obeying. Hence, God not only placed us here with motives before us, but also placed us under a law ; and His law was—" Do this and live ; do that and die." Man disobeyed ; he fell ; he became a sinner ; and now the question is, whether God's gracious plan is ever to be accomplished ? I say, so far as the salvation of the whole human family is concerned—the raising of them all to the pinnacle of enjoyment,—we have no evidence whatever !

The inquiry was again raised—" Can the plan of the infinitely wise and powerful God fail ?" Let us look at that. The argument is that He commanded, and therefore so it must be done according to His command. But He said to men, " Take not my name in vain ;" and, have we never sworn vainly by our Maker's name ? They have—therefore God's will was not done. Whatever God does, He does according to His will, but it is not certain that man does so. God said to men, " Do not steal !" But, how is it ? Have men never stolen ? Have there never been robberies committed in the world ? Is God's law kept in this regard ? No, truly. He said, " Do not steal—I will that you shall not steal." And so God willed that all men should be infinitely happy ; but, notwithstanding all the arguments we have heard to show that what God " would have" must come to pass— notwithstanding all that, how are the plain, unmistakable facts known to all men, and which no man can reject without disguising his plainest experience ? Why they show that men do blaspheme, and men do steal, and that which

God commanded shall not be done is done, and that which he commanded to be done is not done; and His law is broken, and His purpose trampled on; and, therefore, to say that, because such was his wish, or such his desire, or such what "he would have" men to do, therefore such must be, and cannot but be done—is to deny our experience and abrogate our reason. No, no; that will not do for us; we are not fatalists enough for that! "Thou shalt not steal." But do they steal? Go to your State prisons and let them bear witness how that law of God is kept. "Thou shalt not bear false witness." Do they not bear false witness? Look at your trials for perjury, and tell the fatalist to be rebuked and silent. Is this clear? Is this established? Or must this too again come back to us?

If, then, the gracious and merciful desire of God fails among his creatures on earth, where is the evidence that it shall not fail elsewhere? This is the last time I shall feel under the obligation to reply to this sophistry so frequently presented to you. I repeat it boldly; the purpose and will of God—I do not use the word purpose in the meaning of a decree—but the gracious purpose and will of God is not accomplished among men, and no man will dare to say it is, unless he is ready to maintain that, when God said, "Thou shalt not swear," He meant that they should swear; and that when He said, "Thou shalt not steal," He meant they should steal; unless, in a word, he is ready to assert and uphold that God was not honest in the expression of His will—and for my right hand I would not say it. As God's gracious plan of mercy, then, has not been accomplished through our moral agency here, it is not certain that it will be as regards the future world.

There is another declaration brought forward, the attempt to apply which to my opponent's views I supposed I had answered. It is taken from the 15th chapter of the First

Corinthians, and particularly a part of the 28th verse, "God shall be all in all." It was said to me by a friend, that if he rightly understood, my opponent meant to give this interpretation to the passage: Then God shall be all, and in all men. I did not think so; if he did, it is entirely unauthorized. The expression is simply a Hebraism—"God shall be absolutely sovereign, His friends gathered around Him, His enemies at His feet; Jesus Christ having given up the mediatorial kingdom, shall not any longer stand between God and men; and then the wicked shall be given over to consuming fire, but such as were renewed by the gracious spirit should be added to the hosts of God and made happy for ever." In this chapter the doctrine of the Resurrection is the only doctrine treated of; and because the giving up of the mediatorial kingdom succeeds the resurrection and judgment, it is there introduced; and thus it is said "God shall be all in all." The meaning is what the same words would express among us—"all in all." It is a literal translation "all in all." The meaning is just the same as we understood by the common remark of General Jackson in the time of his administration. How frequently it was said, "he is all in all;" that is, he allowed no man to interfere—(I do not say whether he was right or wrong; I only illustrate the meaning of the expression)—that is all it means. Jesus Christ stood between a guilty world and the Divine Justice; His mediation being fulfilled, He delivered up His kingdom to God the Father. Christ having accomplished His purpose, that was ended; and then all was again subjected to the Father's rule. Compare the following text of scripture. In the second Psalm we read: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel."

"Every knee shall bow, and every tongue confess," is but the same doctrine. Some shall bow in humble and willing submission, some by forcible subjection, as enemies before the King. It is like this: A king sends his son into a revolted province where an army is collected in arms against him. He offers mercy. A great number throw down their arms, yield to the claims of the government, and are received with a cordial pardon. But there is another number who refuse to yield this submission; they keep their ground; they stand with the weapons of their rebellion in their hands. These the king's son binds in chains, presents them at the foot of his father's throne: and then and thus gives up the kingdom to his father. The human race had revolted from their King, and Maker, and God. With a message of mercy, but with the powers of compulsion, His Divine Son was sent to call them back to their allegiance. Some heard the call, obeyed it, became again the voluntary subjects of their King, and those shall receive their reward. Others refused to listen to the words of grace, resisted its influence, persevered in their rebellion, and shall receive their reward also. But the meaning of the apostle in the chapter referred to is nothing more, and nothing less. It has no more to do with the final salvation of the whole human family than with their final damnation.

Now, in answering these three questions, which have been answered before by me, I have consumed all my time but five minutes. I do not expect to be able to go through all the texts adduced; but, allow me to say, my opponent has admitted more in respect to Christ than I expected. "Christ is the restorer of a ruined world." As a general expression I agree to that. "Christ was to endure forever." I never doubted it—nor did you. "Kings and nations were to glorify him." Yes; all are to be subjected to his power: a king is glorified, not only when his subjects loyally revere

him, but also when stubborn rebels are brought in chains to his feet, and thus the peace of his kingdom is again restored. He says he will clothe his enemies with shame—that is, those who will not receive his mercy ;—while to those who do, he will make “a feast of fat things—a feast of wines on the lees.” Why, if I stepped in suddenly, and heard my brother repeating these texts, I should have supposed him to be a Baptist preacher. I have not a word to say in regard to the gracious promises adduced, than that they no more teach final and universal salvation than final perseverance of the saints. The poor and the rich will both share God’s kingdom ; that is not doubted. “My word,” he has said, “shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” And thus, says the apostle, the gospel “we preach is to one the savor of life unto life, to another the savor of death unto death.” God’s gospel is never void. It either softens the heart and brings it nearer to Christ, or it hardens and repels the soul ; and this latter effect it has, not because of anything in its nature, but the same sun which melts wax, hardens clay ; and thus that which attracts the godly, repels the sinner farther from God—puts him in further opposition to his Maker and his Lord ; and this we see in every day’s walk of life.

I wish to comment on one other text ; and if my brother has examined it thoroughly he may still be right, because I have not examined it in regard to criticism. “Look unto me, and be ye saved,” &c. “Surely shall *every* one say, In the Lord have I righteousness and strength.” Our version is—“Surely shall *one* say.” I do not know ; I have not examined the place critically ; but, unless he has examined it closely, I still think the opinion of the fifty-four learned men who translated our version is worthy of attention. No doubt “one”—that is, *any one* who trusts God—

may say, "Surely in the Lord have I righteousness and strength."

No, my dear sir. You must get other texts than this. There are some other which you quoted, but time will not now permit me to go any further. If there be any texts in Scripture that teach the ultimate salvation of all men, I cannot find them. By-and-by we will get to the main battle-ground, when we reach the declarations of our Lord teaching the damnation beyond the grave. But, of course, these texts of Scripture must be understood and explained.

REV. DR. SAWYER.—I do not know precisely how it is, but it seems to me that my brother and myself are talking on the paternity of God in two very different ways; yet, I think, if we only stopped a moment and conferred together, we would be found to be not so far apart. What I mean by God's being the father of all men, and all men God's children, is that he actually sustains the relations of a father to them. They are, many of them, very sinful, very far gone astray; but, they are his children still, just as if your sons were to become, some of them, disobedient and unruly; you call them your children still, you feel towards them as your children still, although they are far from resembling your wishes and character. We have a beautiful illustration of this in the Bible, in the parable (if it be a parable) of the Prodigal Son. You all remember the story. A certain man had two sons, of whom one went away from his father, gave himself up to vicious courses, wasted his patrimony, and steeped himself in abject wretchedness. And then, when in his miserable state, he said to himself, "I will arise, and go to my father,"—(he still thought he was his father: if my brother were there, he would have told him his mistake—he would have informed him that he was but the son of vice and crime; but he, not

being acquainted with theology, thought that his father was still his father,)—"I will arise and go to my father,"—and so he did: he arose and went, and found his father, as he expected. (It was as well for him, perhaps, that our brother was not there). And when his father saw him, even a great way off, he had compassion, ran to him, kissed him, clad him in the best robe, made a feast, and rejoiced, because that his son who was lost was found again. There was another son, who was not well pleased with this treatment which the prodigal received, and remonstrated with his father; but he said: "This thy brother, who was lost, is found, who was dead, is alive again."

Yes, he was still his son; and as dear to him still as he that had never left his house nor strayed from his counsels. And so, the children of God are oftentimes more or less unruly; they turn aside, they commit sin, but, have they, therefore, *no father*? Then, what means this lesson, given by the Saviour to the great multitude—Pray, saying, our father; be ye kind and affectionate; love your enemies; do good to those that hate you; pray for those that persecute you and calumniate you? That you may be the children of your father; that you may become spiritually as you are by nature, children of God; take on the character of God in your character and lives. I receive and believe all those texts as my brother does; we become sons of God spiritually when we receive his spirit and walk as he directs us. But, we were naturally his sons before, but wicked, perverted, and needing to be brought back—and this was the purpose for which Jesus Christ came. "Thou shalt call his name Jesus, for he shall save his people from their sins." What of that text? He shall save them; therefore call him the Jesus—the Healer—the Saviour—his name tells his great and gracious office; was it to be a vain one—was it undertaken for nothing? Did he leave the skies on a par-

tial, or a useless, errand? No; God's children, the work of his hands, the race that was to glorify him, were his children still, and he sent them a Saviour with a mission wide enough to reclaim and save them all.

My brother spoke of the atonement. I will beg leave to say a word in respect to that matter. He spoke of vicarious atonement as the only ground of hope; but there is scarcely any question of theology on which there have been so many opinions; men change their opinions remarkably, and in nothing more so than this. My brother, it seems, holds to the old doctrine of an absolute vicarious atonement. This is not the opinion of the most learned modern theologians of any sect. I believe in the atonement; and I believe that God was in Christ, reconciling the world to himself; and that is the atonement. Atonement means reconciliation, of men to God, not of God to men. My brother, last night, quoted several texts for the purpose of proving the contrary of the doctrine I am laboring to maintain.

I suppose you all understand that the two doctrines, endless torment and universal salvation, cannot be taught by the bible; if it be from God, his revelation being true, one or the other of these two doctrines must be false. Now my brother quoted several passages to prove the opposite of our question, that is, eternal torment. It is not precisely the question—the precise question is—“Do the Holy Scriptures teach the final salvation of all men?”—and if I have brought forward passages that prove this question—then, those other passages do not, (for they cannot) disprove it. But my brother adduces the following text—“Those that believe and are baptized shall be saved; those that believe not, shall be damned”—and he thinks this proves his argument. But indeed it does not; for I maintain that his assertion is founded on a common mistaken opinion or prejudice. What

does damnation mean? The orthodox say, hell; but hell is not taught in the bible—not the hell of my brother's intention—not the hell which the popular belief paints as the meaning of the word. Let us examine this a little. He quoted from the Old Testament—"shall be turned into hell"—but, what is the word in the original text? *Sheol*; and does this mean the hell that the prejudice of to-day means? Dr. Campbell has shown that it does not mean a place of endless misery; this my brother should understand, and so should all scholars. Prejudice misled in this matter, until it was examined; now that it is, and settled, the prejudice should be put aside and truth accepted. Then my brother brings forward a passage from the New Testament—"How shall you escape the damnation of hell?" But here too, I ask, does the original word mean the orthodox hell—the place of unending torment? Not at all; the word is *Gehenna*; how did he understand it? How did the Jews understand it? It did not lie so far out of their knowledge that they could not understand it well; and they understood it, not in the sense my brother affixes to it. It was a valley, the valley Gehinnon, lying almost under the walls of the city. There the inhumanities of idolatry were practised; there terrible punishments were wrought; there the garbage and all offensive objects of the city were cast out and consumed with fire—and thus, and thus only, the Jews understood the name of the place. He speaks of the anger of God, and of the wrath of God—but he forgets what God himself said of his anger—"I shall not contend forever, nor be always wroth, for the spirit would fail before me." Therefore he would not be always wroth; and so the Psalmist says—"His anger endureth but a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning."

Such is a picture of all the afflictive and primitive part of

God's system. "His anger endureth but for a moment ;" a moment indeed, when compared with the eternity of peace, and joy, and love, which His unerring first design has provided for all the intelligent creatures of His hand. And though their "weeping may endure for a night," though they may tremble and be downcast in the dark places whereunto their waywardness has led them—still, there is a friend who cares for them, a Father who loves them, their "joy cometh in the morning," and they are led back to love and to happiness. God is said to be angry with the wicked every day. He is angry now ; He is angry every day ; but he retains not his wrath for eternity. As the Hebrew says—continually they may be said to be fighting against Him and He against them. He is angry, He is displeased indeed ; but His anger does not endure for ever, nor is the term of man's woe illimitable. For has not the Divine Word itself said it—is it not plainly written on the Book of Life—(not the Book of Death)—that, though their weeping may endure for a night, joy cometh in the morning ? There is a night indeed for all, but God has made a morning which shall have no night to swallow it up. My brother draws a picture of the final results of the divine government. We agree, it seems, with respect to God's original design, but fail to agree with respect to its issue. The great difference between us is simply this : I firmly believe that the great end which God, the all-wise, all-powerful, and all-good, proposed to Himself, will be attained by Him ; my brother believes that it will not. He believes God must fail ; he believes there must be a failure, in part at least, with some of the human race and entirely a failure with others of the human race. He will bring some to infinite rewarding felicity ; and here He will be successful so far, because this is a part—(and only a part, remember,)—of His original great design ; but others are to sink into unutterable and never-

ending misery ; and here He will fail, because, surely, even my brother will not say that this was a part of the original plan of the all-wise and all-good Being. The scheme was one of happiness for all—for *all* ; but it seems this cannot be carried out ; a portion must go down into misery ; therefore, on the whole, the scheme is a failure ; the plan and purpose of Infinite Power fails ! Let us look for one moment at this matter. I need not stop to ask you whether it was wise and good in God to create millions and millions of human beings, clearly foreseeing, (as the all-wise must have foreseen,) that they would go down into infinite, endless torments. I will not stop to ask you that question. Where was the goodness and wisdom of that ? He was not obliged to create them ; there was no occasion to create them. Seeing they would fall into everlasting torment, why did He bring them into existence ? But, having brought them into existence, is there any occasion for destroying, nay, tormenting them in this manner ? Could He not do something with them, besides this ? He might act as our destroying friends believe—that would be a mercy. I regard that doctrine as one of the falsities of the world ; but it is not so terrible, so revolting, as this of endless torment. I am not surprised that many minds, horrified by this doctrine of endless torments, are verging into the belief that God will, by-and-by, put an end to the misery of His helpless creatures. Let this doctrine be preached widely, and, so natural a refuge does it afford from the shocking, revolting, horrifying doctrine of everlasting tortures, that hundreds and thousands will be found to come forward and embrace this doctrine of destruction. God either does the best He can with those sinners whom He cannot reform, or He does not do the best in his power with them. If He does not do the best He can with them, the best that His infinite goodness and mercy would permit—

I ask, why does He not? Why not be as benevolent and kind as He can? Perhaps I may be told He does the very best. Let us look, then, a little further. Suppose, instead of falling into the hands of a God of infinite love, sinners should fall into the hands of the devil; suppose him possessed of infinite power and wisdom, and that he employed both those qualities to make them miserable throughout eternity, what worse could the devil himself do than that which my brother claims that God does? Suppose, with respect to those unhappy creatures that they had been created by the malignant enemy of God, the enemy of all holiness and happiness, could they have been consigned to any state of existence more horrible, more to be dreaded, than that very state to which they are going forward under the government of the benign God? Are we having God and the devil in such close contiguity? The truth is—this doctrine has been preached so much and so habitually, that men have taken it without any trouble to examine it. How many in this congregation have given it any thought? How many have sat down and thought of this doctrine in its bearing on themselves, and on their children, and on their friends, and on their race? How many have really given it sober consideration? How many have given it the consideration a question of such infinite magnitude demands? I have here a little work from the Rev. Dr. Barnes, of Philadelphia, with whose character you are all familiar. He is a Presbyterian divine of great moral standing and worth. I beg to read a few lines from his work :

“ That sin should have been allowed to come into the system formed by a holy God. That since he had power to create or not, as he chose, and since worlds have been made that were holy, and are still holy, that *all* should not have been made so. That misery has come into the universe, and that death, with many forms of woe, has been

commissioned to cut down one whole race, and that, in doing it, the whole earth is strewed with hospitals, and sick-beds, and graves. That the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from God, and virtue, and heaven. That any should suffer forever—lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation and without end. That since God *can* save men, and *will* save a part, he has not purposed to save *all*; that on the supposition that the atonement is ample, and that the blood of Christ can cleanse from all and every sin, it is not in fact applied to all. That, in a word, a God who claims to be worthy of the confidence of the universe, and to be a being of infinite benevolence, should make such a world as this—full of sinners and sufferers; and that when an atonement had been made, he did not save *all* the race, and put an end to sin and woe forever.

“These, and kindred difficulties, meet the mind when we think on this great subject; and they meet us when we endeavor to urge our fellow-sinners to be reconciled to God, and to put confidence in him. On this ground they hesitate. These are *real*, not imaginary difficulties. They are probably felt by every mind that ever reflected on the subject—and they are unexplained, unmitigated, unremoved. I confess, for one, that I feel them, and feel them more sensibly and powerfully the more I look at them, and the longer I live. I do not understand these facts; and I make no advances towards understanding them. I do not know that I have a ray of light on this subject which I had not when the subject first flashed across my soul. I have read, to some extent, what wise and good men have written. I have looked at their various theories and explanations. I have endeavored to weigh their arguments—for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewed with the dying and the dead, and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind; nor have

I an explanation to offer, or a thought to suggest, which would be a relief to you. I trust other men—as they profess to do—understand this better than I do, and that they have not the anguish of spirit which I have; but I confess, when I look on a world of sinners and of sufferers; upon death-beds and grave-yards; upon the world of woe filled with hosts to suffer forever;—when I see my friends, my parents, my family, my people, my fellow-citizens—when I look upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them and yet that he does not do it, I am struck dumb. It is all dark—dark—dark to my soul—and I cannot disguise it.”—*Barnes' Practical Sermons*, pp. 123–125.

He well says that this remains unexplained, and by the system of orthodoxy it will remain so to the end of eternity. And how strange, yet wholly consistent is his closing declaration—“It is all dark, dark, dark to my soul, and I cannot disguise it!” Here is an honest mind, that has dived into the depths of this terrible subject;—you see how it is received, and how it operates there.

REV. MR. WESCOTT.—The difference between my opponent and Dr. BARNES, is the same as that which is between my opponent and the Psalmist. My opponent is determined to seek out God. “The secret things belong unto the Lord our God; but these things which are revealed belong unto us, and to our children for ever.” The Psalmist says with Dr. Barnes, “Such knowledge is too wonderful for me; it is high; I cannot attain unto it.” And thus says the Apostle, “Great is the mystery of godliness.” No, sir; no man can ever know the wonderful nature of God,—His ways are not our ways; and any attempt brings but confusion on him who makes it. Better be humble, and confess that we know nothing of so high a theme. Besides; let Dr. Barnes say what he may, the question for

us is,—“Do the Holy Scriptures teach the final salvation of all men?”

I shall have to leave some things for Tuesday night, of course. We again have the story of God's being the father of all men, and all the human family being His children; but, there is an advancement; before the end, we will probably get together. My brother puts on the supplement; he says we do not become the children of God spiritually, until the Spirit is infused into our hearts. That is what Paul teaches, therefore I agree with my brother. But, he says we are the children of God before; we are God's children even without grace;—that I do not go in for; that is not in the book of God. With regard to the atonement I have nothing to say to-night, but on Tuesday night I will try to give you the scriptural views on that subject. I will endeavor to give you the scriptural views (for they are mine) on the plan of redemption. My brother alludes to some texts I quoted. I do not wonder at the manner in which he alludes to them; they are stubborn things; I made no remarks; simply quoted the words of Divine Revelation. “He that believeth and is baptized, shall be saved; he that believeth not shall be damned.” These are not my words; they were uttered by our final judge; the judge of the just and the unjust. He made a difference between the damned and the saved. Christ said, “He that believeth, and is baptized, shall be saved; he that believeth not, shall be damned.” Did he mean the same by both? These are the words of the unerring guide. I made no remarks upon them; I quoted them. Last evening I said that *Hades* means in itself, neither a place of happiness nor a place of misery—but, the place of the dead. But the connexion shows its meaning in the passage under consideration. The rich man was in that place, *Hades*,—but I proved that the place he was in was one of misery,—

for other words in the text declare that he was tormented. I have no doubt but the corresponding Hebrew word will mean the same thing in the place. But the case is not so with regard to the word *Gehenna*, for that in the New Testament, invariably means a place of unending misery. Into that I will not go now ; but, when we come to that stage of the argument, if I cannot prove the endless misery of those who reject grace through Christ, I never will attempt to preach again. I have no more fear on that matter, that I could clearly prove it to any court and jury, entirely ignorant of any teachings of the holy scriptures, on the evidence I could bring, than on any other single question that can be conceived. We have not arrived at that yet ; that is our great battle ground ; we shall get there by-and-by. Yes, the Saviour meant something when he drew a distinction between those that were to be damned and those that were to be saved.

My opponent quotes this, " Weeping may endure for a night, but joy cometh in the morning." This is a mistake of his,—he takes children's meat and gives it to the dogs ; he confounds two classes whom God keeps apart, as widely separated as day and night ; the righteous and the wicked, believers and unbelievers, friends of God and enemies of God. He brings them all together, and deals out God's promises to those who have no taste for them. He says to those who love and serve Him, that though dark clouds may gather around them, still the glorious beams of His gracious promise will penetrate to their souls. But of the wicked he says, " They shall be clothed with shame," and " in His hand is a cup ; it is full of mixture, and He poureth out of the same ; but the dregs thereof all the wicked of the earth will wring them out, and drink them." There is the difference which the Divine Word itself draws between the two classes of human beings, and this differ-

ence all the sophistries of my learned opponent will never be able to obliterate. "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life—but he that believeth not is condemned." "He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." He that believeth on the Son hath life, but the wrath of God, not *cometh*, but *abideth*, remaineth on him that does not believe in Jesus.

This is the distinction my brother does not see, plainly, as, to my eyes, it is kept by God from the first chapter of Genesis to the last of Revelation;—the promises of God were all made to the believers, not to those who rejected Christ, and scoffed at his mercy and love. Again; my brother says, "If God *knew* they would be lost, why did He make man?" This I have explained as well as I can; I cannot do it any better. Men were invited to the very highest possible enjoyment; to this it was necessary to give them moral agency, freedom to act well or ill—they have made their choice; I cannot explain this any better. My brother asks how the devil could be more cruel; I thought of the apostle's words, "Nay, but oh man! who art thou that repliest against God? Shall the thing formed say to him that formed it, 'Why hast thou made me thus?' Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make His power known, endured with much long-suffering the vessels of wrath, fitted to destruction." It is astonishing how Universalism clashes with all God's truth, with revelation, with inspiration.

Again, my brother deals with our sympathy, he asks us whether we have sat down and thought if our children

would be lost. But, I ask, what has sympathy to do with the question? He arraigns my God for simply allowing me to do as I please. He has told me—that road leads to hell, that to heaven; He has given me an intelligent mind, and then, if I will go to hell, God is a tyrant, because, after all the motives to a right choice which He has set before me, I please to choose wrongly! No, no, it is not so, fellow sinner. You have the choice; you may say the door of heaven is wide open thrown by the blood of the Son of God; the voice from Calvary's cross sounds in your ears, inviting all of you to go, by the cross, to heaven—but, if you will not, you must perish—you must perish! My opponent asked last night, if God's plan of mercy failed in getting us to heaven, could we not say that God cannot force us to hell; (I give it with qualification, which it needs.) God cannot force intelligent minds to enjoyment; that I grant; but He can to the reverse. To illustrate: the State government cannot force citizens to virtuous courses, but it can force them to prison, to the gallows. And so, if men will break the silken cord of God's mercy—then, the strong chain of Omnipotence binds them to His bar.

I wish to give you, in closing, my third reason why I cannot be a Universalist. I cannot be a Universalist, because my being so would require me to do away, or deny, all that class of sacred texts that represent a limited time in which the sinner may reach God and find heaven. My brother told us we could reform our character in time indefinite; but there is a class of texts which seem to show a limited time to seek God. Thus we read: "These things hast thou done and I kept silence; thou thoughtest that I was altogether such a one as thyself, but I will reprove thee and set thee in order before thine eyes. Now, consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Again, in Ezekiel 13: 22, "Because

with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Again, Isaiah 55: 6, "Seek ye the Lord while he may be found, call upon him while he is near." Again, 2 Corinth. 6: 2, "Behold, now is the accepted time; behold, now is the day of salvation." Again, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." "That, then, will I profess to them, I never knew you; depart from me, ye that work iniquity." Again, in Proverbs, "Because I have called and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer. They shall seek me early, but they shall not find me, For that they hated knowledge and did not choose the fear of the Lord."

To be a Universalist I must deny that class of texts; I must arraign the right and power of Jehovah; yes, I must arraign the Divine Throne, and Jehovah must account to me for all that He has done and said! God forbid! Let me find my place at the feet of my Maker—swallowed up in His infinite will; then shall I know what peace is—and not till then.

FIFTH EVENING.

The Rev. Mr. GOODNO offered prayer.

REV. DR. SAWYER.—My learned opponent presented a reason the other evening why he could not be a Universalist. It was that I had somewhere said that I believed man to possess the same constitution now, physically and morally, as that which he had when he was created. My brother seemed to regard that as a very hazardous declaration, indeed, and directly in the face of the scriptures ; but I have not seen any reason for changing my opinion. I believe that precisely now, and I think he believes it also, and you believe it likewise. I believe, for instance, that man is a moral being, that is, free to do right or do wrong, and that he is responsible to God, his great moral governor, for the exercise of his faculties. Does not my brother believe this ? Man was created such a being when he was first made ; he retains the same constitution to-day, or he is another being that God did not make. He will retain it throughout all eternity, otherwise God's government over him must cease, and punishment as well as sin, come to an end. My brother would, I think, do well to distinguish a little between constitution and character. My watch, for example, has a certain mechanical constitution ; it may sometimes run too fast and sometimes too slow, and that would be the character of its keeping time ; but the constitution of the watch is the same, or else it is a different

instrument. Man has the same constitution, and always must have had : his character differs every day, according to his life, just as he does well or ill, just as he serves God or serves him not.

I will quote a single passage from Bishop Butler in relation to this matter, which seems to me to be decisive, and which I had in my eye, if I remember aright, when I wrote the passage to which my brother objects : "We should learn to be cautious lest we charge God foolishly by ascribing that to him, or the nature he has given us, which is owing wholly to our abuse of it. Men may speak of the degeneracy and corruption of the world according to the experience they have had of it ; but human nature, considered as the divine workmanship, should, methinks, be treated as sacred ; for in the image of God made He man."

My opponent has a great desire, it seems, to exhibit to you the doctrine of endless torments. He says if he cannot prove to any court and jury that the word "Gehenna," through the whole New Testament, always means the place of such torment, he will never preach again. To this I have two remarks to make. In the first place, I advise him to be preparing to leave the ministry very soon, because he has not the power to prove any such thing as he asserts : it is not in the power of mortal to do it. Secondly : I wish to observe that it hardly, with propriety, belongs to this discussion to prove the doctrine of endless torments ; our question being—"Do the Holy Scriptures teach the final *salvation* of all men ?" Two or three evenings ago, you will remember, my brother said he had nothing to do but follow me, and knock down my work. Perhaps I may be altogether mistaken, but it seems to me there is considerable work of this kind to be knocked down yet that is standing directly in his way. Let him show, if he can, that my principles and premises are false. Let him him show, if he

can, that the numerous passages of scripture I have adduced do not prove the doctrine for which I have adduced them. If, after this discussion is ended, my learned brother wishes to attempt to prove the doctrine of endless torment, I shall be but too happy to meet him here, or anywhere, whenever it may suit his convenience, to go over that whole ground of endless punishment as taught (he says) in the Bible. I hope to be able to show, on such an occasion, and under such circumstances, that that terrible doctrine, however popular it may be, however strong may be the belief accorded it by the multitude, finds no adequate support in the Scriptures of Divine Revelation.

Now, in any government, punishment can have but three objects, some one or more of which must be contemplated in every infliction. Its first and most important end, is always to reform the punished ; and that government is the best which reforms the most. Its second end is, by the influence of example, to deter others from similar offences. The third and last is, to place the criminal beyond the possibility of repeating his transgression—as when we confine a thief in prison to prevent him from stealing, or when we hang a murderer to prevent him from committing another murder. Now, endless punishment, if there be any such thing in the universe of God, cannot have reference to any one of these ends ; and if it have not, I ask my brother to tell us what object it has in view. It does not propose to reform men ; if it did, it would accord with the Bible and with Universalism. But no one can pretend that endless punishment was ever designed to reform men. Neither does it propose to benefit others by the influence of example ; because, unfortunately, the example is not given till after the whole scene of mortal probation is ended, and, consequently, nobody that we know of is to be benefited by it. It does not propose to prevent sinners from continuing in

sin; because (if I understand aright) it is the very means adopted by the Almighty for keeping them in sin—perpetual sin throughout eternity.

What, then, is the object of endless punishment? I have asked this question again and again throughout my life, and never have I received a satisfactory answer, nor do I believe that one can be rendered. Are we, then, to believe in a doctrine which has no ground—for which we can assign no adequate or rational reason?

In carrying forward my argument this evening, I propose to follow, as heretofore, and according to the terms of our question—the same method I have hitherto pursued. I propose to offer you passages of scripture that seem to me to teach the final salvation of all men. In the language of the prophet,—“To the law and to the testimony, if they speak not according to His word, it is because there is no light in them.” If the Bible does not teach this doctrine, I do not wish to believe it. Last Friday evening—Thursday and Friday evenings—I considered passages presenting themselves in the Old Testament. I shall, this evening, begin by calling your attention to the New.

Before the birth of our Saviour, (which constitutes the central point of light around which the whole economy developed in the New Testament is made to move; before He was born, I say,)—an angel was sent from heaven to Joseph, the husband of Mary, with this declaration with respect to his wife: “She shall bring forth a son, and thou shalt call His name Jesus—for He shall save His people from their sins.” Jesus is a Hebrew word, signifying Saviour; the announcement, therefore, was equivalent to this—“Thou shalt call His name Saviour, for He shall save His people.” But, who are Christ’s people? Not the little company of saints of whom my brother so frequently speaks. His people were far more extensive. They were, on the contrary,

sinner, persons who needed salvation, and the great mercy which He was to perform towards them was—to save them from their sins. Who were they, then? I answer, they were the whole world, with reference to whom the whole of Christ's public ministry was performed. "Ask of me," says the Almighty, "and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." Christ was to become their ruler and governor, their King! "The Father loveth the Son," says the Evangelist, "and hath given all things into his hand." "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

God has appointed Christ the heir of all things—He has made Him Lord of all. All souls, then, are Christ's. He did not come to save any that are not His own; He came to His own; He came to save His own; He did not taste death for those that did not belong to him—but He did taste death for every man; and so the angel with great propriety says—"Thou shalt call His name Jesus, for He shall save his people"—yes, His people, the whole world of mankind, "from their sins."

Secondly.—When Christ was born, the event was celebrated by another visit of an angel: he appeared to the shepherds, and, we are told, appeared in the glory of the Lord; that glory "shone round about them, and they were sore afraid." But he said to them, "Fear not, for behold! I bring you glad tidings of great joy, which shall be unto all people; for unto you is born, this day, in the city of David, a Saviour, which is the Christ, the Lord." And, suddenly, we are told, there was with the angel a multitude of the heavenly host, praising God, and saying: "Glory to God in the highest, and on earth peace and good-will toward men." The apostle tells us this glad tidings of great joy was to be to all people—it was not to be to a little sect, to a small

party of men, not to the Jewish nation alone, but to all people without distinction. It has not yet been so; it never was so; it is not so now; all people have not heard that name; all people have not been made acquainted with those "glad tidings of great joy;" but the angel promised that it would be so, and I have ever believed the angel's declaration. If my brother cannot believe it, I will pity his weak faith and hold fast to my own. When the good old Simeon entered into the temple, and laid his eyes, now dim with many years, upon the form of that young child Jesus, and took him in his aged arms, he said: "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people, Israel." Simeon saw something more in Him than the popular theologians of the present day see. He saw in Him a joy and light, not for one nation alone, but all nations, and the salvation prepared before the face of all people.

Before our Saviour began to preach, and while John, with his disciples, was carrying forward his ministry, he, one day, saw Jesus of Nazareth passing by, and called the attention of his disciples to Him, saying, "Behold the Lamb of God, that taketh away the sin of the world." "The sin of the world!" By His taking away the sin of the world I understand His removing it, His converting sinners to the truth, His saving men from sin, and it was to be the sin of the world; not yours nor mine alone; not that of a few of us; but the sense is larger and broader. The apostle tells us the same thing when he says that, "For this purpose the Son of God was manifested, that He might destroy the works of the devil"—that is, destroy sin, for sin is the work of the devil. The prophet Isaiah says: "Surely he hath borne our griefs and carried our sorrows; He was wounded for our transgressions and bruised for our iniquities; the

chastisement of our peace was upon Him, and with His stripes we are healed." Saint Matthew refers to this declaration when relating how Christ healed all that were sick, and says that this declaration of Isaiah's was to be fulfilled, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses." He was promised to this end. Not that Christ became infirm and sick, but became the remover of our infirmities and sicknesses, and healed us: and, so, He takes away our sins; He was promised to finish transgression, make an end of sin, and bring in everlasting righteousness.

Our Saviour bore much testimony to Himself; in a great many passages he speaks of His own character, His offices, the mission on which He came, and what He came to accomplish. Thus He says, "I am the light of the world." John had already said of Him, that He was "the true light that lighteneth every one that cometh into the world." This did not mean that every man was then, at that moment, enlightened by Him; but He was the sun of the moral universe, and in that sun all should ultimately rejoice; all eyes should receive from it streams of light, all hearts drink from it streams of life.

Again; He said, "I am the bread of life;" "The bread of God is He which cometh down from heaven, and giveth life to the world." "I am come that they might have life, and that they might have it more abundantly." "The Son of man is not come to destroy men's lives, but to save them." Again we read, "The Son of man is come to seek and to save that which was lost." We hear a great deal of lost sinners—of lost souls; preachers speak of them frequently; they are lost! Well, if lost, they must have belonged to some one—and, indeed, must still properly belong to some one. We do not say that the pebble on the shore of the sea is lost, because it belongs to no one;

but when a sheep goes astray, we say it is lost, because we know very well it belonged to some owner—it had some shepherd; and when a man is lost, we say so, because he belongs indeed to God—still belongs to our all-loving God, and is only out of his place. Christ, then, came to seek and save that which was lost. What was lost? A few men, or all? Do not all sin, and come short of the glory of God? The prophet says, “All were like sheep, and have gone astray. We have turned every one his own way, and the Lord hath laid upon Him the iniquity of us all.” Our Saviour took up and dwelt on this figure of lost sheep, with so much emphasis and effect. “What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it he layeth it on his shoulders, rejoicing; and when he cometh home,” &c., &c. I wish you to observe that this owner, or shepherd, had a hundred sheep, out of which number he lost only one; but he could not rest; he must go after the lost one; and when he found it, so glad was he that he raised it, placed it on his shoulders, and carried it home, rejoicing. Are we not also told that there is joy in heaven—that the angels rejoice more over one sinner that returneth from his sin, than over ninety and nine just persons who need not repentance, (if there be such)? Shall this joy be crushed in its bud, or shall it go on increasing, till there shall not be one lost sheep in the universe of God? Not one lost sheep that is not restored, and the joy of heaven full?

Hear our Saviour again: “I am the good shepherd,”—it was a mode of expression he loved, and God had, before-time, been called the Shepherd of Israel,)—“I am the good shepherd; the good shepherd giveth his life for the sheep.” “He that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the

sheep and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd; therefore my father loveth me, because I lay down my life for the sheep." We must infer, if our Saviour had been merely a hireling, and had no deeper interest in the welfare of mankind than some would lead us to suppose, that he would have tired out and wearied before the consummation. But no; the good shepherd, whose sheep is lost, does not so easily turn back, but seeks the lost one until it is found; and, if the wolf comes, he lays down his life for the sheep, rather than surrender them;—by his life he is willing to work out their salvation. "I am the good shepherd," he says, "Therefore my father loveth me, because I lay down my life for the sheep." This very self consecration, this devotion of Himself for the interests of the flock, constituted one of the bands that bound God's heart to him. And not only so, but lest the Jews, ever prejudiced, ever ready to think that every thing should belong to them alone,—(somewhat in the spirit of my brother, when he complained that I took the meat of the children and gave it to the dogs,)—lest the Jews, I say, should suppose that this care was to belong to them alone, and not to the whole world, he added, "And other sheep have I, which are not of this fold;"—sheep lying beyond you, of whom you little think now,—"Them also will I bring, and there shall be one fold, and one shepherd."

Yes; in the great consummation there shall be one fold, and one shepherd. My brother thinks there shall be two; Christ with his little fold, and the devil with his! But not so; there shall be one fold and one shepherd; the great shepherd and bishop of souls. You will remember the occasion of our Saviour's conversation with the Samaritan woman; and how she ran, and told the men there, whom

she found about the gate, of the man who had told her everything she had done in all her life-time ; and " is not this the Christ ? " said she. Some believed, because of her words. But, when Christ went down, and remained with them two days, preaching and teaching the things pertaining to the kingdom, a great many, at the end of that time, believed on him, and said to the woman, " Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." The Saviour of the world ! I do not see how people can read such declarations as this, " I am the light of the world ; " " I am the bread of the world ; " " I am the life of the world ; " " This is the Saviour of the world," and see no consequences from them. It seems to me this language means something more than a few elect persons, as the Calvinists teach, or a few persons whom Christ shall gather together in the process of time, according to the popular orthodox faith. Suppose a man is crossing a river with his wife and family, their boat is upset, they are struggling with the waves, and all in danger of perishing ; and then suppose some one launches out, and saves the husband and two or three of the children, while the wife and two or three more of the children are lost, what would be the surprise of the neighborhood, if the papers next day would, in announcing the fact, characterize that man as the saviour of the whole family ! " The whole family ! " they would exclaim, " but he saved only a part ; he saved the husband and two or three of the children—but the wife and more of the children are lost ; he did not save the half of them ! " But the papers insist—" Oh ! he is indeed the saviour of the whole family." Everybody would say it was false ; yet it would be no more false than is the interpretation that this declaration means a small number, a small part. The bible says, with great emphasis, that He is the Saviour of

the world ; I do not know how we can read such language without giving it its proper meaning. "The world" means the world, unless there be some good reason why we should alter it from its signification. Once more,—but my time is up ; the argument, however, is not up.

REV. MR. WESCOTT.—We have one passage of scripture that I am forcibly reminded of, "He that is first in his own cause seemeth just ; but, another cometh, and searcheth him." We have had this evening, as previously, a great number of texts, some of them bearing on the subject, and these will be noticed in due time ; but the great mass of them having no more allusion to the question we are discussing, than they have to the Russian war, or the Nebraska bill ; these will not be noticed. Before entering, however, on a consideration of the relevant texts, I shall, as three or four evenings have elapsed since we last met, pause a little to review what we have done, and see whether any great and prominent principles have been settled thus far, and, if so, what they are, that we may put up our land-marks, and be able to tell where we are.

In the first place, then, as regards the attributes of God requiring the final holiness and happiness of all men, we have found that God is perfect in all his attributes ; that sin and misery *do* exist under the government of God ; and that, therefore, sin and misery, under the government of God, are not inconsistent with the divine attributes. Hence the conclusion is manifest, that the attributes of God do not require the final holiness and happiness of all mankind. So much we have settled. In the next place we have ascertained that, whatever God does, must be in accordance with His will ; but that *man*, being a moral agent, frequently does things which are displeasing to God ; and that, therefore, God's will is not always done in the world. And of

the truth of this conclusion we have instances in abundance, for men steal, and swear, and lie, and bear false witness ; thus committing sins which God has distinctly forbidden. God's *will*, then, is not done ; and God may have had a gracious plan—a will—and yet it not be accomplished. Thirdly ; it is agreed that, with whatever propriety *creation* may entitle us, or the animal creation, or inanimate nature, to the name of Children of God, yet, in that spiritual sense which constitutes us heirs of God, and joint heirs with Christ to the heavenly inheritance, we can become the Children of God only by receiving, and being led by, the Spirit of God. To that both of us agreed : both said, on Friday evening, that we cannot be God's children spiritually, but by receiving, and being led by, the Spirit. Not only did *we* agree, but we both happened to agree with Paul—in this respect.

Fourthly ; it was said, on our last evening, by my opponent, that Christ is the restorer of a lost and ruined world,—to which I most heartily respond. Hence we perceive that there are four great principles arrived at, and that each of them is a death-blow to a prominent principle of Universalism ; each of them renders it as much impossible for Universalism to exist in truth, as for a house to stand with all its corner-stones knocked out. So far we have gone : so far we have made our advance. But, let us examine this last admission—"Christ is the restorer of a lost and ruined world." Let us examine this. By "world," I suppose my opponent meant the family of men :—he could not mean by the word, in this connexion, rivers, lakes, oceans, islands, continents ; these are not lost : he must have meant the family of men. Well, then, if lost and ruined *without* Christ, that condition must be the consequence of something, and that something unquestionably is sin. If, then, God has inflicted that misery upon men, which my brother

calls the state of being "lost and ruined," is that condition *just*? Was God just in inflicting that upon them? If so, would the world have been justly lost and ruined, if Christ had never come? We must all answer in the affirmative. Well, then, if the world would have been justly lost and ruined without Christ, and if, in the next place, any man reject Christ, he is *left in that lost and ruined condition*. And if it would have been just in God to leave the world in that lost and ruined condition, without Christ, clearly, it will be just in God to leave eternally every man who rejects Christ in the same lost and ruined state. This is as clear as the sunbeam. And with this the blessed words of Jesus agree. Hear what He says on this point:—in John 3: 36, "He that believeth on the Son hath life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." *Abideth—remains*—just as if Christ had never come; and that state is "lost and ruined." Oh! ye men that are relying, in your sins, on a feather for your hope, listen to the words of your Saviour and final judge; "He that believeth not on the Son shall not see life, but the wrath of God abideth"—(that is, remains)—"on him." He remains in the lost and ruined state. But, can men reject Christ? Not if what we have heard this evening be true, they cannot. Can they reject Christ? Can they avoid belief in Christ? Let us look again. We have recorded in the 13th of Luke, somewhere about the 23d verse, an interesting conversation between one of the disciples and the Saviour. One of the disciples says, "Lord, are there few that be saved?"

What an interesting opportunity for Jesus to clear up the mists in their darkened minds! The apostles, like other Jews, believed in a future state, and believed in endless punishment. The disciples' mind feared in regard to the destiny of the human family. They inquired about this great

result,—“Lord, are there few that be saved?” If Christ had been a Universalist, he would have said,—“Oh, sir, you mistake the whole matter; every individual of the human family will be saved.” Did he say thus? Mark the emphatic words of Jesus: “Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall *not be able*. When once the master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, ‘Lord, Lord, open unto us;’ and he shall answer and say unto you, ‘I know you not whence you are.’” What mean these words of Christ? In answer to a simple question touching the final salvation of few or many, what means an answer like that? Is it calculated to diminish or to strengthen their belief in endless punishment? What means such an answer, so well calculated to impress on their minds the danger of being shut out from the kingdom of heaven? “But,” say you, or rather said the gentleman on Friday night, quoting from Isaiah 45 : 24, “all men shall say, Surely in the Lord have I righteousness and strength.” I thought that passage favorable to his views. As he read it, it did seem to be so. Some will bear in mind that I remarked I had not critically examined that text, but that he read it differently from what it was in our translation. Let me read the whole passage: “Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear. Surely, shall *one* say,”—(not *all* say, but *one* say; and here, allow me to observe, I do not think my brother read it “all,” but I think that was the impression left on the minds of the audience,)—“in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed

against him shall be ashamed." That part—"all incensed against him shall be ashamed," my brother did not read. He said, in answer to a question I put to him, that the "one" is supplied by the translators. The question is—Why is "one" supplied instead of the plural noun or pronoun? My answer is: The verb is in the third person singular, and a noun should be in the singular number to agree with it. There is another reason, and a more important one. The last sentence of the text implies that a part of the human family is left out,—“and all that are incensed against him shall be ashamed;” and, connecting that with the sixteenth verse, (which the best German and English critics say are intimately connected) we have this: “Come unto me all the ends of the earth; come, as the willing subjects of my grace, or the conquered subjects of my power. Then all shall confess to my power—but they shall do so one by one; that is, it must be an individual work; there will be no converting in masses: they that reject me shall be covered with shame and confusion, and scattered abroad as by the winds of heaven.” That is the meaning of this passage!

The text, therefore, means nothing to my brother's purpose. I have another reason for this interpretation still. The apostle Paul takes this passage, “Unto me every knee shall bow, and every tongue confess;” and, in Romans 14: 1, 10, 11, and 12th verses, makes this use of it: “For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.” You see, then, clearly, that this bowing to God, and confessing, is to be at the judgment-seat, where just and unjust are to be arraigned, and where every man is to have done to him according to the deeds which he has done in the flesh. This

text in Isaiah, of which we have been speaking, is a gracious invitation to every sinner to come and receive the mercy offered him within mercy's hour. While many will reject Christ and perish forever, we have a blest assurance that there is an ample sufficiency in Christ for all that will receive him. He has become the vicarious atonement for all sinners; I mean that he suffered for and instead of sinners, and offered such satisfaction as makes it consistent with the divine law to forgive the sinner. It is said the sufferings of Christ are not called in the New Testament "atonement," but that the meaning is "reconciliation." But translators everywhere give "atonement:" the Greek word is *ἱλασμός*, which the septuagint has rendered the Hebrew word *Kopher*. Thus we read in First John 2:3, "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world;" and in the fourth chapter of the same, tenth verse,— "sent his Son to be the propitiation for our sins." In both instances it is *ἱλασμός*. Now, by atonement I understand the propitiation of the New Testament: a transaction which renders it just in God to forgive sins under certain circumstances. It is one thing for a friend to forgive a personal offence, and quite another for a ruler to forgive a public offender. A ruler cannot forgive a public offence without impairing the force of the law and its penalty. If God would restore sinners to favor without satisfaction to the great controlling principle of his holy law, he would thereby incite rebellion. If this point be controverted, we will resort to the scriptures to establish it; otherwise, we will allow it to pass as it is.

In regard to some texts quoted here this evening—and we have had an avalanche of them—some of them seem to demand a careful answer. As to Butler's remarks, they are nothing with me. I shall not be drawn into a consideration of

the divines of the Saybrook platform, nor into the catechism, nor into anything else of the kind. I am bound by no man's system; I wear no man's shackles.

My opponent's remarks on the moral constitution of men being contrary to the general view, my criticism was perfectly appropriate, and so was the list of texts from the sacred scriptures which I brought forward to support it. In due time, when we get to the subject of future endless punishment, I shall notice the texts in which Gehenna occurs; this evening there is no necessity of this.

"The numerous passages," (says my opponent,) "which I have adduced heretofore have been unanswered." Not one has been unanswered, that I recollect, unless one in the Epistles, which shall be noticed in due time. He says the question whether there is or not endless punishment does not naturally belong to this discussion. Well, I suppose he would rather not have it discussed, though it probably will be. He says punishment is designed for one of three things—either to reform the penitent, or to prevent others from falling into sin, or—but the third has escaped my memory, having been interrupted at the time. There are two cases in which it is proper. Let us just notice the second—"to prevent others from sin." There are hundreds to-night trying to believe Universalism, drinking in the first drop of it, trying to shut their eyes against the dreadful threatenings of God's law that loom up in the moral horizon. Is there no good effect derived from these threats of punishment? Surely then these threatenings are calculated to restrain from vice. But the entire effect of punishment is not merely this; it is sometimes good to vindicate the injured majesty of the law. We imprison in our State prisons; we wish the reformation of the criminal, it is true, but do we pay no regard to the outraged majesty of our

law? And is the majesty of God's law not to be vindicated?

Then my brother brings the following passage of scripture: "Thou shalt call his name Jesus, and he shall save his people from their sins." Who are his people? This question he asks, and answers, "the whole world." Unhappily there is a little difference between him and Christ on this point. In the celebrated prayer in the xvii. John, "I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine, and all mine are thine, and thine are mine." He did not pray for the world, but for those who were given him! Here is the difference between my opponent and Christ; he can settle it with Him, not with me. Nowhere has Jesus uttered a prayer for the salvation of the whole world. He said of one man, Judas, that it were better for that man that he had never been born. Were a man to suffer during as many millions of years as we can conceive, and then be restored to holiness and happiness, and have an eternity of blessedness before him, it could not be said of him that it were better for him had he never been born.

Then my opponent quotes another text; it is in the second Psalm; (I wish he would give the references to his texts, it would enable me to turn to them more readily;) it represents the Father saying to Christ, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Let me quote the very next verse, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." If that makes universal salvation, he is welcome to it!

The apostle says, at the judgment seat of Christ every knee shall bow, every tongue shall confess; so says God the Father, "My Son shall reign over the whole universe;" "I give him the heathen for his inheritance, and the utter-

most parts of the earth for his possession ; and those that are incensed against him he shall break with a rod of iron, and dash them to pieces like a potter's vessel." These are the texts that we are flooded with. In them is no reference to the great question of man's ultimate salvation—at least we certainly have nothing in its favor. "He came to his own," quoted my opponent. "His own," said my opponent, is the whole world. Well, you will find the description of this event in the First of John. But what was the result ? "His own received him not." That is the expression, and, I ask, how much does that make for universal salvation ? Again, we have, "I bring you good tidings of great joy, which shall be for all people." I admit this has a bearing upon the question ; but let me ask, is it necessary that every individual of the human family must be made a recipient of gospel grace, to authorize this announcement ? Suppose that ten individuals are confined at Sing-Sing, and some pious philanthropic individuals try to get their pardon on easy and just conditions, and succeed with the Governor. The news flies on the wings of the wind, and one comes to the prison, saying, "I have good tidings of great joy for those ten prisoners ; they have but to give their written promise of allegiance, and undertake to be good citizens henceforward, and they will be pardoned and released." But suppose there are three of them who refuse, and turn their backs, saying, "Away with such a pardon ! We will have an unconditional one or none." Now, did the messenger utter a falsehood when he announced that there were good tidings for the whole ten, because these three refuse to accept its easy and just conditions ? Certainly not. You see the force of this illustration. "Christ came to seek and save that which was lost," says my opponent, and that therefore, every one of the human family must be saved. But the apostle says afterwards, "If our gospel lie hid, it

is hid to them that are lost ;"—implying, that if the gospel be preached to one, and he reject it, that one is lost. Men reject this proffered grace, until their consciences are seared with a hot iron, and past feeling. Surely, such are lost.

"I lay down my life for the sheep," is another text ; it is in the 10th chapter of John : read it, and say what it has to do with an unbelieving and unrepenting sinner. It is only to the sheep of Christ it is addressed.

REV. DR. SAWYER.—My brother and I stand on ground so very different from each other, and look at our subject in so different a light, that I do not perceive much prospect of our seeing eye to eye. He has an eye as sharp as an eagle's for anything belonging to damnation ; he sees *that* in all its length and breadth, and it seems almost as if it gave him a kind of delight to show how it stands, or what it means ; but, whenever there is anything said of the grace of God that is for the world, or of the salvation through Jesus Christ which is for all men—that does not mean anything to him, and has no significance at all. Now, I am inclined to give all due weight to every threatening you can find in the Bible ; let it stand there ; let its whole force and application be allowed it. But, over and above all these, there is something greater and better still—God's love and goodness—which encircle the world like light, and which, like light, make plain to us the path whereby we are to go. Here is a passage : "He that believeth on the Son hath everlasting life ; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." I believe all that—believe it perfectly and thoroughly—it is true to-day ; it is true of my brother and myself, in some degree. He does not so believe in Christ as to live the true Christian life ; and, just so long as any man is without the life of Christ, the wrath of God abides on him, and will

continue to abide on him—just as long as he continues in unbelief. But there is none of us that is not an unbeliever; we were all so; he was once; yet the grace of God was strong enough to change him from an unbeliever to a believer; and he passed at that very moment from damnation to salvation—from the wrath of God to the life of Christ. And so it is with every christian. Every christian, perhaps, remembers the very hour when the great change took place in his heart, changing it from a heart of stone to a heart of flesh—changing him from an enemy of God to become God's friend, and to look on God as his Father.

But he found the question—"Are there few that be saved?" Now, my brother does not believe the interpretation of the passage which he has given. I do not mean that he has uttered a lie—told a falsehood—but he has not put the matter in the true light. If that relates to the ultimate, final issue of the whole government of God, it is certain that not half of the whole human race will be saved. "Are there few that be saved?" "Many, I say unto you, will seek to enter in, and shall not be able." And, in another passage, where our Saviour refers to the same matter, he said, "Broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Does he believe in his soul that only a few are to be finally saved, and that the many are to be damned endlessly? I know he does not. This was a Baptist and a popular doctrine a century ago. I can quote a number of authorities. But such men as Dr. Beecher, and Professor Stuart, and Dr. Parker, of this city, have changed the whole cast of our theology, and now the doctrine is scouted. These passages are not to be, and cannot be, so interpreted. What our Saviour said was true at the time. There were

few, very few, then who followed him, and profited by his salvation, while the many neglected him, and were estranged from his life. My brother has gone into a very learned and labored exegesis of Isaiah's words—"Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else. I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength." But my brother says that is not right. Why not? Our translators (for what purpose God only knows) put in the word "*one*." Why not let it stand as it was, and as I read it? That only agrees with the original—"Surely shall say." Who shall say? Why, of course, "every tongue shall say,"—that is, the preceding subject, which fairly and clearly belongs to this place. But, my brother has a grammatical difficulty—the verb is in the singular number. That does not answer the purpose. The words are there as God put them; but the translators, mere men, understanding the Word of God in some particulars, understood orthodoxy better, and put in their own words to make out a doctrine. He finds a passage in Romans, however, which seems to give him great satisfaction.

Now, I believe in standing before the judgment seat of Christ, and God; I believe it all. But what has that to do with endless damnation? I do not know how it is, but my brother, like a great many others of his school, seems to think he can make out a case very easily if he can only catch a word here and a thought there, while portions of the greatest importance are passed by altogether. I quoted a passage—from St. Paul, far fuller and more explicit than that which he quoted. He says, "God has exalted Christ and given Him a name which is above every name; that in the name of Jesus every knee should bow, of things in heaven,

and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." But my brother says some do this willingly and others by being compelled. I wish the apostle had told us that, instead of my brother, if that was his doctrine. I would rather have Paul's word than his. But Paul did not say any such thing; and I defy any reasonable man to read his words, and say that Paul had any such idea. Why did Paul not say that there were two ways in which men were to confess and bow the knee? The apostle tells us all is to be done in the name of Christ. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Whether we eat or drink it should be in the name of Jesus. That is in reference to His possessing his kingdom as Son of God and Saviour of the world. But, also, they were to confess that He was the Lord. Whose Lord? The Lord of somebody else? Does God desire that I should say Christ is the Lord of my brother? All men were to acknowledge Christ to the glory of God the Father. Is God to get as much glory by damning as by saving men?

My brother believes in vicarious atonement, but it is the strangest I ever heard of. It means that Christ paid a debt which was owed by us. It is the same as if I owed a thousand dollars, and you paid it for me, and then the creditors were to come and demand the money from me. What would you think of such a demand? I would, very naturally, say—"My vicarious friend paid for me." But my brother's theology is, that though the punishment was suffered vicariously, yet men are to be sent to hell! That will not do; you must have a better theology than that.

My brother thinks I am not sound in respect to depravity; I guess I am. I believe that men are desperately depraved, but I do not believe that little children are: and I beg of

my brother, when he goes home, if he has a little child, to take it in his arms, look at it, and see if there are any features of the devil in it. I ask mothers, when fondling their children, to look at them, and say if they believe indeed that their little children are depraved, accursed of God, and deserving of hell, as the confession of faith among our Presbyterian friends, and our Baptist friends too, recognizes. I wish they would put this point of faith to such a practical test. My brother believes that hundreds in this audience are very much exercised in their wish to become Universalists. I think so too. There are more than two thousand persons here who are wanting to be Universalists; and the peculiarity is that, the better the mind and heart the greater the anxiety to be a Universalist; it is so with my brother himself. But he holds out the idea that, if those persons could get universalism into their heads, they would be straightway privileged to rush into sin. I would say, with all kindness to my brother, that there are more orthodox ministers than Universalists in the States prisons to-day. It is not Universalists that are running on in sin and iniquity. I say it in kindness, but with great plainness. The doctrine of endless punishment has much more to be charged with in that regard. I wish he would go over the ground again.

My brother made a strong remark, that our Saviour never uttered a prayer for the whole world. Can He believe that Christ laid down His life for the whole world, and yet never breathed a prayer for them? He lived so earnestly for all the world, He tasted death for all the world; and yet, did He never utter a prayer for the whole world? Does my brother forget the prayer offered on the cross when He was surrounded by His enemies who had nailed Him there, and who wagged their heads at Him in mockery? Did He not even then pray, saying: "Father, forgive them, for they know not what they do?" If He prayed for them,

why not for others? And how are we taught to pray for all? "I exhort, therefore," says the apostle, "that, first of all, prayers, intercessions, supplications, and giving of thanks be made for all men—for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth, for there is one God and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

MR. WESCOTT.—My opponent says I have an eye as sharp as an eagle for everything that relates to damnation; and that I almost seem to take pleasure in the denunciation of it. I am very sorry, if there has been anything in my manner or voice, anything in my words, or in the uttering of them, indicating that I take pleasure in repeating these fearful truths. Let me say, emphatically, that I take no pleasure even in quoting these denunciations which I find in the Scriptures of Divine Truth against the finally impenitent; but I wish to know how I can exhibit my friendship and love for you in any better way than, if He whose I am and whom I serve, and who, if I am what I profess to be, has put me into the ministry—if He, I say, has taught me that there is danger for those who disbelieve Christ, if it be true, that "he that believeth not shall be damned"—how can I show my love and friendship for you in any better way than making clear to you those important, those awful truths? Notwithstanding the remarks of my brother the other night to the contrary, I have no more doubt than I have that I am standing here, that the doctrine I maintain is taught by God's word. How, then, can I show my friendship better than by warning you against the evil of neglecting the great salvation? It seems to me I should act the part of an enemy, not a friend, if I were to cry peace and safety when certain destruction cometh.

The wrath of God, my brother says, will abide on us just as long as we disbelieve. Yes; but there are so many passages in the scripture that represent the giving up of the hope of the wicked when he dies, that I am constrained to believe that in a future world he can never change his character and condition. Again, if in the midst of the means of grace; if, when the morning and evening zephyrs waft mercy's gentle call from Calvary's trembling cross; if, when urged by all the religious privileges of the pious domestic and social circle, with the constraining power of public worship; if, with the influence of the Holy Spirit, the sinner cannot be prevailed upon to repent and believe in Christ—what hope is there that the sinner would be inclined (even if he could) to repent, when shut up in the prison of hell, where none of these means of grace exist?

Read, and seriously reflect upon the following passages of scripture which represent the wicked as giving up all hope at the hour of death, and you will be constrained to believe that beyond death there is no hope for the ungodly :

“The hypocrite's hope shall perish.”

“His hope shall be cut off and his expectation shall be like the spider's web.”

“What is the hope of the hypocrite when God taketh away his soul?”

“The expectation of the wicked shall perish.”

“When a wicked man dieth his expectation shall perish.”

“The candle of the wicked shall be put out.”

“The eyes of the wicked shall fail, and their hope shall be as the giving up of the ghost.”

“The wicked is driven away in his wickedness, but the righteous hath hope in his death.”

These texts of Scripture, clashing with Universalism, constitute my fourth reason why I cannot be a Universalist. My brother gives us some remarks in regard to Isaiah,

45 : 24, but, as he does not attempt to controvert the criticism I offered, it remains in all its force. Bear in mind, my main position was not that the verb was in the third person singular, and better agreed with a noun in the singular number ; but my more prominent reason was the use made by the apostle of this passage. He quoted it as applicable to the judgment-seat of Christ, where not only life everlasting but also eternal punishment was to be dispensed. My other main reason is, that the text itself embraces not only those who hear his voice and submit to him, but his enemies, who are to be "ashamed," and "confounded." He says I made out a case very easily in regard to the continued punishment of the impenitent, by my explanation given of this verse. I admit it, because God prepared it for me ; that is what makes it so easy for me. I concede to my brother superior talents and a profound education. God has made it out, therefore ; it is easy for me. I have only to take reason and the Scriptures—I have only to read that sacred book, and on almost every page I find passages which teach me this fearful truth.

He asks us, when we go home—he asked *me*, when I go home, to take up my little child, if I have one, look in its face, and say if I can see any picture or likeness of the devil there. This he says on the subject of depravity. My brother probably has not looked at the meaning of the word depravity : it means, simply, destitution. Destitution of what ?

[The lights in the room here went out suddenly, which circumstance caused Mr. Wescott to conclude before his time was out. He merely could add the following few words :—]

By depravity—human depravity—and even if I were to use the term total depravity, which I have not, and probably shall not—we simply mean that the heart is, by nature,

destitute of that love of holiness which is God's due, and which was lost by the fall of Adam. If, therefore, I look in the face of my child, and watch it as it grows,—as its mental and moral faculties are developed—I will find in it no principles leading to the love of holiness, the love of God, the love of the service of God. These must be implanted by grace—Divine grace alone—that, in brief, is what I mean by depravity and natural sinfulness.

SIXTH EVENING.

Prayer was offered by Rev. Mr. GOODRICH.

REV. DR. SAWYER.—I am afraid my learned friend is not quite orthodox in the important doctrine of depravity. He defines that term to mean “want of goodness.” He gives it no positive character; but you know that the confessions of faith lay it down as implying an averseness to all that is good, and an inclination to all that is evil. I have here what I suppose to be the confession of faith in Baptist churches, and the doctrine is laid down in broader terms than he has presented. They say that man was created in a state of holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which, all mankind are now sinners, not by constraint but choice, being by nature utterly void of that holiness required by the law of God, and wholly given to the gratifications of the world, and of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse.” That is the doctrine of depravity. My brother hesitates a little about calling it total depravity. I agree to that, but it is not orthodox. Let us have total depravity, and in the old-fashioned way, strong and clear, so as to be intelligible. I doubt whether that is the doctrine of the Bible. I remember when our Saviour was on earth, and his disciples would repel those who brought little children to him, he forbid

them thus—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He could have said they were totally depraved, if he thought so—but if He thought so, how could He say—"Of such is the kingdom of heaven." Then He says to His disciples, "Unless you be converted, and become as little children, you cannot enter into the kingdom of heaven." I think the Bible is not very clear on the doctrine of total depravity.

My brother quoted several passages to show why he could not be a Universalist, such as "The expectation of the wicked shall perish," "The hope of the hypocrite shall perish," "The wicked is driven away in his wickedness, but the righteous hath hope in his death." If he had only told you what kind of expectation and hope the wicked and the hypocrites have, I think you would see that there was no great calamity in the same perishing. The hypocrite hopes to get along in hypocrisy, his hope is one opposed to God, and all His moral government, therefore it should not, and will not endure, but perish. The wicked hope to succeed in their wickedness, though God's holy and eternal will is against it. My brother tells us that Judas had a very severe sentence pronounced against him: "good were it for that man if he had never been born." My brother said "better," but our Saviour said "good." But this is an expression which the learned look on as having been a proverbial one among the Jews, and applied in a great many instances where there was no reference whatever to the future. There is no reason to suppose that our Saviour had any whatever in this instance. He spoke of the condition of Judas, into which he threw himself by a great transgression; his terrible misery, the gnawing of his conscience, and all those consequences which we see recorded in the scripture as following him till the very moment of his death. Dr. Adam Clarke, who is a very orthodox authority, has

gone over this subject with great learning and candor, and he came to the conclusion that, in the scriptures there was no evidence of Judas' ultimate damnation ; and this was a second examination, because, in one passage he speaks of it as a certainty, but afterwards comes to the conclusion I have mentioned, having gone over the matter more largely.

My learned opponent still insists, with great pertinacity, that if sin and misery are consistent with the moral government of God here, they must be so in the future : if allowed to-day, he thinks they must be allowed to-morrow, and through all eternity. Now, I am aware how important this position is to my brother, because, if he gives it up, he is gone entirely. I do not wonder that he clings to it ; yet I do wonder that he does not see the intrinsic absurdity of the position. Why, are we persuaded that the suffering which is consistent with the fleeting condition of to-day, must be consistent with love and goodness throughout all eternity ? It is consistent with love and goodness that we should be born infants, without knowledge and without virtue ; but would it be consistent that we should remain so ? Would it be consistent that we should remain throughout all eternity without any increase of knowledge, or of power, or of goodness ? It is consistent with the attributes of God that good men should suffer much here, in this world, from sickness, and the opposition of their fellow-men, and the oppression of the wicked, and in various ways. Take the instance of Job, and others recorded in the scriptures. Is it consistent with the goodness of God that such hopelessness and misery should attach to the wicked throughout eternity ? So it must be if my brother's argument be correct. It was consistent with the infinite wisdom and goodness of God that our Saviour should suffer on the cross, the object of mockery to his enemies ; and that he should die a bitter and agonizing death—a death of

shame and misery. Would it be consistent with God's attributes that Jesus should be crucified eternally? But so it must be if my brother's argument be worth a straw. But we know it is not worth anything. There is an absurdity lurking under it which cannot, by any ingenuity, be escaped from. Everybody must say that, in the development of a moral system like ours, evils and miseries may spring up and exist for a time; but it must be clearly seen that, ultimately, they shall be overcome, as it would be inconsistent with the attributes of Deity that they should be endless. We often see little children, who have never sinned, and who are only wanting in the presence of virtue and goodness, (as my brother says) suffer for weeks and months, so that when their parents see them dying at last, they are almost or entirely ready to address thanks to God that the little things are removed from their sufferings. But, if my brother were to chance along, he would say, "Do not congratulate yourselves too much—the child is indeed removed from a world of suffering; but, as it has been consistent with the goodness of God that it should suffer here for a while, it is quite consistent that it should suffer throughout eternity in the same manner."

My brother still maintains that, in the future world, we can never change our character or our condition. We can do it here, he thinks, but never in the future world. I wish he would put two or three things together. He will see in a moment that he gives up the doctrine of moral freedom, the very instant he takes that position. Moral freedom exists here, to be sure, for a little while. It is a sort of snare or trap cunningly placed by God to secure the damnation of His creatures. He gives them moral freedom long enough to expose them to temptation, to bring them to condemnation and to hell, and then suddenly takes it away. Surely, if it be consistent with the Divine attributes

that we should be moral beings here, with freedom to return to God, why not the same throughout eternity? How is the salvation of those dying in infancy secured, on my brother's theory? He says that, in the future world, there is no change of character or condition. Children are born in sin, conceived in iniquity, very depraved, (my brother hardly dares to say totally depraved) and yet he believes that all are to be saved who happen to die in infancy. How is this to be brought about? 'Tis hard to tell, seeing that there is no change after this world, and we know they are not christians in this: they have neither knowledge, faith, virtue, nor goodness; they have nothing to recommend them to God; still my brother believes they are all to be saved! I wish he would bring these things together and see how his system will shape itself—into what form it will throw itself. According to this theory of no change after death, what disposition is to be made of idiots—insane persons—of those who have lived and died in darkness like the heathen—aye, and even of millions and millions around him to-day—even of *himself*? Does he expect to be perfectly pure and holy before leaving this world? We know that nothing unholy can enter into heaven—that nothing inconsistent with the attributes of God can take place there—and yet he believes that those who cannot improve beyond this life, and who, he will hardly say, can become quite holy here, will enter into heaven! I do not believe a word of it.

In the early part of our debate, my brother's complaint was that I had no scripture to give him, and he rather congratulated himself on my deficiency in that regard. Last evening he began to think I gave him too much of it; it came in a "perfect avalanche." We see that it almost buried him up. He congratulated himself, however, that a great part of it had no reference to the matter in hand, no

more than it had to the Russian war or the Nebraska bill. I am not quite sure of that ; and I do not think that his confidence in it, either, is very clear or strong. I find myself under an avalanche to-night. Now, there are so many passages of scripture that I want to quote, and my time is so limited, that I shall be able to give only a very few of all that I desire. There is a strong passage that occurs in the 5th chapter of Paul's Epistle to the Romans, to which I wish to invite your attention. The apostle was comparing Adam and Christ. I shall not go into any examination of the grounds of the comparison ; but it is obvious, from the very letter, that he represents Adam not only as the head, in a manner, of the human race, but also as the source of its sinfulness ; and, so, that he represents Christ as spiritually the head of the race, and spiritually the source of righteousness and holiness to the whole race. "For if by one man's offence death reigned by one ; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, (Jesus Christ.) Therefore as, by the offence of one, judgment came upon all men to condemnation ; even so by the righteousness of one the free gift came upon all men unto justification of life. For as, by one man's disobedience many were made sinners, so, by the obedience of one shall many be made righteous." I need not stop to criticise the word "many," in Greek, *οἱ πολλοί*, signifying "the many," that is, (as many Commentators have it,) the whole human family. As all came to be sinners through their connexion with Adam, so all shall become righteous through their connexion with Jesus Christ. Such is the argument of the apostles, and it is very decisive. I do not care how the relation may be brought about in either case, the result is still the same ; whoever was made a sinner through the influence of Adam is brought out of his sin, into life, by the influence of Jesus Christ. The

apostle concludes by telling us, "Moreover, the law entered that the offence might abound. But where sin abounded, grace did much more abound; that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

And now I ask your attention to another passage in Romans, 11th chapter, from the 25th to the 36th verses. The apostle was here presenting the case of the Jews and of the Gentiles, as the two great opposing parties in the world. The Jews were the ancient favored people of God, now rejected; while the Gentiles, formerly rejected, were now brought in. He lays down the doctrine that the Jews had been cast off—but, says he, "Have they stumbled that they should fall?"—that is, irrecoverably, so as to be utterly and endlessly lost? "God forbid!"—he resumes,—“but rather through their fall salvation is come with the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness? For I speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?” And then, he says—"I would not, brother, that ye should be ignorant of this mystery,"—(a mystery that a great many men since have been as ignorant of as were his brethren,)—"lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins.

As concerning the gospel, they are enemies for your sakes ; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance ;"—that is, whatever God prepared from eternity, He never annuls ;—"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief ; Even so have those also now not believed, that through your mercy they may also obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! For who hath known the mind of the Lord ? or who hath been his counsellor ! Or who hath first given to him, and it shall be recompensed unto him again ? For of him, and through him, and to him, are all things : to whom be glory for ever." Thus and then solves the apostle that great mystery which had hung over His dealings with the Jews and the Gentiles. In solving that, he also has solved the question of the destiny of the human family.

Let us look again at Ephesians. In the 1st chap., 8th ver., the apostle, speaking of Divine grace, says, "Wherein God hath abounded towards us in all wisdom and prudence ; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself ; that in the dispensation of the fullness of times he might gather together in one"—(that is, Christ,)—"all things in Christ, both which are in heaven and which are in earth ; even in him." Here the apostle tells us it was the good pleasure of God that it accorded with the Divine purpose, that all things should be gathered together in Christ ; and, as if there might be some doubt as to what the meaning might be, he adds, that the all things which are in heaven, and the all things which are on the earth, shall be gathered together in Him.

Again ; let us look at Colossians 1 : 19, 20,—“ For it pleased the Father that in him should all fullness dwell, and, having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, I say, whether they be things in earth, or things in heaven.” The apostle had just been declaring that all things had been made by and for Christ ; and now he tells us that all are to be reconciled to God through Him. Here is another passage to the same purport : in 2nd Corinthians we read, “ All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ; To wit, that God was in Christ, reconciling the world unto himself.”

Here we have the same terms, the same phraseology, the same world, all to be reconciled by Christ. Look at First Timothy, 4 : 10,—“ For therefore we both labor and suffer reproach because we trust in the living God, who is the Saviour of all men, specially of those that believe.” God is the Saviour of all men ; but those that believe have entered into a special salvation—are in the present enjoyment of salvation. Mark the language of the apostle,—“ We both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.” I ask my brother if he has labored and suffered reproach for trusting in the living God, who is the Saviour of all men. I have ;—I have suffered a good deal of reproach on account of my trust in the living God, the Saviour of all men. Look again at Titus : “ For the grace of God that bringeth salvation to all men, hath appeared ; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” I transpose the language here a little of our translators ; they have marked the passage in the margin. The reading in the common version is, “ For the grace of God

that bringeth salvation hath appeared to all men." But that was not quite true when the apostle spoke, nor is it now, while it was quite true that "the grace of God which bringeth salvation to all men had appeared." I insist on this, for the apostle recognizes this universality of the grace of God as the source of pure morality.

I omitted a passage last night, to which I now invite attention. In his last public prayer, in which, contrary to my brother's declaration, Christ prayed for the whole world, he said: "Father, glorify thy name:" (it is found in John) "Then came there a voice from heaven, saying, I have both glorified it and will glorify it again." The people who stood by differed, it seems, with respect to the import of this voice; for some "said that it thundered; others said an angel spake to him." But he said: "This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Mark—that was the moment; that may be regarded as the crisis in the world's history. "Now is the judgment of this world," He says; "now shall the prince of this world be cast out"—now commences the great struggle between truth and error, between Christ and the devil; and he is to be cast out, destroyed; "and I—if I be lifted up from the earth, will draw all men unto me." That there might be no mistake as to the meaning of His being lifted up from the earth, the evangelist adds—"This he said, signifying what death he should die;" if on the cross, then would He draw all men unto Him. I ask, with earnestness, what does this language mean, what *can* this language mean, if not precisely what is implied in our question—"Do the Holy Scriptures teach the final salvation of all men?" Christ tells us that, if He were lifted up from the earth (as we know He was) He would "draw all men

unto Him." I maintain that this signifies precisely what we mean by salvation. He would draw them to see His glory and recognize His authority, to feel His power, to submit to His government, to taste His grace, to live in His joy, to share in His beatitude, to glorify God in His name—for, "If I be lifted up from the earth, I will draw all men unto me."

REV. MR. WESCOTT.—I suppose my opponent thought he had made an end of me by this time ; that I would come out and say he was right and I wrong ; and invite my friends to embrace his views. Well, before I do that, I will examine them a little. It is true, we have been overwhelmed with an avalanche of texts ; but I have crawled out pretty well, and cleared my way, and I am here to-night just where I was last night. But, before entering on the matter, I will ask you to recollect that, last night, after I had spoken for about seven minutes, the lights in the house went out, and, as the reporters wished to take notes, I thought it best to desist. I was then speaking on native depravity. There is one other remark I had to make ; it is in reference to one made by my brother, to which I wished to allude, one which I regretted, and which perhaps he too regrets by this time. It was this—"That there are more orthodox ministers in the States' prisons than Universalists." I suppose he meant Universalist ministers.

[Dr. Sawyer said he did not, but Universalists, whether lay or clerical.]

Then I dissent. I can hardly find a man in the State's prison who is not, or was not, a Universalist ; and such men have told me that it was disbelief of God's threatenings that first placed them in the road thither.

I will, in the first place, make a few remarks in regard to some things advanced this evening ; and then I will take up

the subject of depravity, which my brother desires I should.

He asks us what kind of a life the wicked man has. I will answer; he has a hope that he will escape the threatened wrath of God; and the passages I quoted last night declare that when he dies this hope is given up. That is, the hope of the wicked man—of every wicked man that hears me to-night; and although the wrath of God is plainly threatened against him for his wickedness, he hopes—somehow or other—to escape it. Such is the hope of the wicked man—such is the hope of the Universalist, that, somehow or other, he will escape the threatened wrath of God. My brother says that the remark of our Lord in regard to Judas was simply a proverbial remark—"It were good for him that he had not been born." He quotes Dr. Adam Clarke; I wish he had quoted one of the inspired writers, because that would settle the question with me. It is no kind of use whatever for my opponent to quote celebrated divines; we have no fathers in Christ; we have no books of authority but the scriptures of Divine Truth. When Jesus Christ said—"it is better—or good—for that man that he never had been born," He meant something more than the anguish of a few hours, experienced by a man who was to be wafted on angels' wings to glory, to get there even before Jesus Christ did; He certainly meant something more than that. I know what Dr. Clarke says on the subject; but it is one of his weak points; he is a great man in many respects; but, he meant to get Judas to heaven somehow or other, and he thought he had accomplished the task. The subject of the attributes of God is introduced again, but in a manner to evade the argument I intended to answer last evening. It was this—that the attributes of God, goodness, wisdom, and power, are inconsistent with the continued misery of the human family. That was the first argument the gentleman adduced. I showed then, as twice since, in

answer to his five-times repeated argument, that God was perfect in all his attributes; that sin and misery do now exist; and that, therefore, under the government of God sin and misery are not inconsistent with the attributes of Jehovah. That is the argument, and no man can evade it; it holds like a vice upon the consciences of those that hear me; they feel its force. My brother says (and that is the only thing I will notice in regard to depravity) that *I* stated we were conceived in sin and brought up in iniquity. He says—"he says," but, it was God who said it; Jehovah said it; I simply repeated His words. He asks us, then, how we are to have infants saved, if we are all born with sinful moral natures. To him it may, perhaps, be a mystery; to me the Bible is perfectly clear upon the subject. By Adam's transgression moral turpitude has entered and passed upon the entire human family, so that all that are born into the world are born with sinful elements in their moral natures. It would be *impossible* for them to be saved by the law. But the atonement of Jesus Christ has entirely removed the effect of Adam's transgression beyond the grave. I will give you one text; it is the one he quoted, but I will give it in the meaning of the apostle—"As by the offence of one, judgment came upon all men unto condemnation; even so, by the righteousness of one the free gift came upon all men unto the justification of life. The meaning is—just so far as Adam's transgression has consigned all the human family to God's wrath, just so far has Jesus Christ unconditionally delivered them from it. And this meets the case of those dying in infancy, though condemned to present and future wrath by Adam's transgression, yet, so far as a future state is concerned, they are saved by the atonement of Christ if they die before they know good and evil. But not so with man coming to years of understanding; he having sinned for himself must believe for himself,

repent for himself, or be damned for himself. To us, who take the Bible instead of old musty books of theology, which have in many instances darkened and rendered obscure the doctrines of the scripture—all these doctrines are as plain as the noonday's sun.

My brother's other texts of scripture will be answered in due time. He tells us, however,—(allow me to introduce one or two now,)—that Christ is the Saviour of all men, especially those who believe. Peter tells us, that the long-suffering of God is salvation; that is—God bears with you, my fellow-traveller to eternity, for so many years without your repenting and believing, this is called salvation—that is, the common salvation. But the special salvation is that which imparts to you a living faith, and the Spirit of Jesus Christ. It is not, as he tells you, that the common salvation—that is, the salvation of all men—is secure out yonder. No, no! Common salvation is the forbearance of God from month to month, as Peter has decided; but the special salvation is that which brings individuals into fellowship with God, through Jesus Christ. All his texts, which seem to draw a contrast between the Jewish nation and the world, are easily understood. The Jews, in ancient times, believed themselves to be the only favored people of God; and it is for this the apostle tells them that Christ came, not alone for them but for the whole world, the Gentiles as well as the Jews being embraced. But does this render it positive that every individual of the whole world shall be made the recipient of gospel grace? By no means. Even the phrase “all men” does not always mean every individual. It is said in the scripture, that when certain men were converted they brought forth their books of enchantment and “burnt them before all men.” But who were really present at the burning? Not one thousandth part of the human family—nor does the expression mean that

there were ; it simply means that the thing was done in an open, public manner. So the meaning here is, that salvation is virtually proffered to all—that is, to the Gentile as well as to the Jew.

As to that figure, in Romans, of the cutting off of the Jews, and the grafting in of the Gentiles, it has no different bearing. There had been an exclusion in favor of the Jews ; that was discontinued, or cut off ; and, under the gospel dispensation, the offer was made to all. The first offer of mercy was for the Jews alone ; the second was for the whole world—in contradistinction to that offered to the Jews.

Then we have this text, upon which much stress is laid : “ If I be lifted up from the earth, I will draw all men unto me.” But, how does He draw all men ? By the gracious invitations of the gospel. But what was, and is, more common than that those invitations, given by Christ, by the apostles, by the ministry at the present day—were and are, instead of being accepted—rejected, spurned at—and the career of sin still persevered in ? Nothing is, or was more common than this. These texts, however, shall be more fully examined at a future time.

Let me return, and take up the more prominent point in my opponent’s argument, namely, depravity. When I made my remark on total depravity, I did not imply that I did or did not believe in total depravity ; I did not wish to waste your time, nor mine, in questions that were useless for the purpose. I gave the meaning—entire destitution of love for God, and love of holiness in the human heart,—(I did not say of goodness.) It is not that our physical powers are destroyed ; it is not that our intellectual faculties are spoiled ; no, no ! but that, in the heart, in the affections, in that power of the soul that loves, it is that the *heart* is destitute of the great principle of love, love to God, love to holiness, and even love to man as the creature of God.

This is the depravity of which I spoke ; I said this was natural, this was a part of our nature ; I said it was a part of our moral constitution ; and I am not yet prepared to yield that point. My brother thinks it would have been well for me to have observed the difference between character and constitution. Constitution may be defined to be the groundwork and ruling principle of any man, as the constitution of the United States is the groundwork and controlling principle of all our laws. So the moral constitution of man is the groundwork and governing principle of his moral faculties ; and as there is an entire want of love to God in every unregenerated heart, we may, with propriety, say that man's moral constitution is depraved. It was on the subject of man's depravity that my opponent said that "man now has the same moral constitution that was originally given to the progenitor of our race." If he may use the term "constitution" in this sense, why may I not ? Let the word of God speak to this matter : I ask you to bear in mind the texts I have quoted already, because I will not repeat them again. In Ecclesiastes 7 : 29, we read, "Lo, this only have I found, that God hath made man upright, but they have sought out many inventions." Job 15 : 14, "What is man that he should be clean, and he that is born of a woman, that he should be righteous ?" Ephesians 2 : 3, "And were by nature children of wrath, even as others." Romans 8 : 7, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." 1st Cor. 2 : 14, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him : neither can he know them, because they are spiritually discerned." Psalms 14 : 1, "They are corrupt, they have done abominable works, there is none that doeth good." Romans 3 : 10, "There is none righteous ; no, not one." Same, 12 v., "They are all gone

out of the way, they are together become unprofitable ; there is none that doeth good ; no, not one." Same, 13 v., "Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips." Same, 16 v., " Destruction and misery are in their ways." Same, 18 v., " There is no fear of God before their eyes."

When the natural state of man is thus described, what man will stand before us and say that the natural state of man is unchanged,—that his moral constitution is the same as it was when it came from the hand of his Maker to his progenitor, Adam ? The Scriptures of Divine Truth are opposed to the assertion !

The inquiry now arises—How shall man be just with God ? If this be our condition, thus wicked by nature, and wicked by practice, how shall man be just with God ? He says—Break off from your sins ; then all is changed. Yes, we ought to break off from sin ; but what is he to do with his *past* sins ? Does breaking off to-day atone for the past ? Suppose a man has been running an account at the store ; when he examines it he finds it much larger than he expected. He determines to run on credit no longer ; and so says to the merchant, " I intend to trade with you as I have done, but I shall pay for each article as I get it." Would this pay the old debt of a hundred dollars ? A few months after, the merchant asks him for the amount, and, with surprise, the debtor says, " Why, sir, I broke off running the account with you three months ago, and since then have paid for all I got ; does not that make us even ?" What would you think of that man ? So will your breaking off from sin now atone for past offences ? These are still recorded against you in the books of God's justice, and must be atoned for, and blotted out, or you must be lost. It was this view of the subject that caused the inspired writer to ask, " How can man be just with God ?"

My opponent says that we cannot escape the just punishment for our sins, whether we repent here or in hell,—that all that is due to our sins must be inflicted upon us, whether we believe in Christ or not; that Christ saves no one from any deserved punishment. But what says the Bible? “By him” (that is, Christ,) “all that believe are justified from all things from which ye could not be justified by the law of Moses.” Again: Romans 3 : 24,—“Being justified freely by his grace, through the redemption that is in Christ Jesus.” And again, Romans 5 : 9,—“Much more, then, being justified by his blood, we shall be saved from wrath through him.” And Zechariah 9 : 11,—“By the blood of the covenant, I have sent forth thy prisoners out of the pit.”

But, how did Christ accomplish this? I answer—By offering himself as a sacrifice to the offended majesty of the law which we had broken,—by answering its claims and suffering its penalties. It is by this, and this alone, that we are to be received by him. Let me give a few texts of Scripture to prove this. I take the ground that Jesus Christ took the place of the sinner, not in a commercial sense—not as paying a debt—but the atonement is a moral transaction, by which satisfaction is made to the offended majesty of the Divine law, so that God can be *just* and yet the justifier of him that believeth in Jesus. In this sense Christ was our substitute. And this, the following passages of Scripture affirm: Isaiah 53 : 5, 6,—“He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” Again, Daniel 9 : 26,—“Messiah shall be cut off, but not for himself.” Acts 20 : 28,—“Feed the church of God, which he hath purchased with his own blood.” First Peter, 2 : 24,—

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed.” Revelations, 7 : 14,—“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” Not they that have suffered in hell till made clean, and then come up, trusting in the purifying effect of hell fire, but they who trusted in the blood of the Lamb. And so it was declared by the angel—“These are they who have washed their robes, and made them white in the blood of the Lamb.” No, no; sinners by nature and by practice! No man has of himself power to change his own heart on earth nor in hell—neither here nor there. The Holy Spirit alone creates us heirs of grace in Christ Jesus; and if the Holy Spirit leaves us we might as well attempt to create another sun and hang it up in the heavens, as to hope to gain life everlasting through any endeavor of our own. But the Holy Spirit, the great Physician, is ready to heal us of every malady. Trust not, oh dying sons of men! the purging of your sins to your own sufferings or works—but to Christ, and while the way to Christ is open, flee to him as your only refuge! By him alone can you find salvation.

As additional proof of the vicarious suffering of Christ, allow me to say—Jesus Christ either died for himself, a mere ordinary death, or, he died in the place of, and for, others, and suffered for others. If he died for himself, he ought to have died the most happy and triumphant death of any that ever gave up this mortal being. What being, at the point of death, ever had such prospects before him? What injury had he ever done to any man? What good could he do which he had not accomplished? He knew that he had done his father’s will—that his soul would go to paradise as soon as he died—that his body would rise from the

dead in three days. If, I repeat, Jesus Christ died only for himself, he ought to have died the most happy and triumphant death of any being who ever departed from this life. But, what is the truth? Never was there a death so miserable; never was there a death of such agony; of such indescribable suffering, as the death of Jesus Christ. Look at him in the Garden of Gethsemane: a man thirty-three years of age, full of vigor and strength—and yet such was the agony he endured, that the blood issued from the pores of his skin, and trickled down on the ground! You know that, save in exceedingly feeble health, none have had perspiration even tinged the color of blood—but no one in the prime and vigor of life has ever this tinge of blood. But Christ sweated great drops of blood! Then look at him on the tree of the cross, exclaiming in overwhelming agony of soul—"My God, my God, why hast thou forsaken me?" Why did Christ thus suffer? Why was he so miserable? You who deny vicarious suffering, answer the question! Do you ask me why he thus suffered? I answer—his soul groaned under the heavy weight of man's sin. He was paying the price which was to satisfy the law, so that the Divine Lawgiver might pardon the repentant, returning sinner, and receive him into glory. The world lay upon him our iniquity; it was impossible that they could save themselves; they might break off from sin—but how could they discharge the vast arrear? God provided a way: he that believes in it is safe. Belief in Jesus Christ saves the believer, and the gospel dispensation effects that redemption which never could be procured by the Law of Moses.

REV. DR. SAWYER.—The remark which I made last night, and which my brother regrets, and thinks that I, perhaps, by this time, also regret—was called forth by what I thought an unkind insinuation, repeated, I believe, every evening

during our discussion, to the effect that men wanted to be Universalists, that they might indulge freely in their sins, throw off all moral responsibility, and be entirely relieved at once from all apprehension and all conscientiousness. It seemed to me that such a remark was not called for, and that it was unkind, although I know that that is the estimation in which Universalism is held by the reputed orthodox world. I said what I did say for the purpose of reminding my friend that facts are worth a great deal more in this matter than sheer surmises or fictions. Our state prisons have been visited frequently, and their inmates examined as to their religious belief; and what I said last night I said with great caution, and on the authority of those repeated examinations. I meant—(and I observed that the reporters did not give it rightly in the morning papers)—I did not mean that there were more Orthodox ministers in state prisons than Universalist ministers—but that there were more Orthodox ministers in those prisons than Universalists of any class whatever. I meant precisely what I said. I know whereof I speak. There were at one time more than twenty Orthodox ministers in the state prisons of the state of New York, and you could not at that moment, find there three who ever professed to be Universalists—I mean laymen, even; men who believed at all in the doctrine. My brother says that wicked men always are Universalists; or, that the great mass of men in the state prisons are Universalists; he knows that it is so, having talked with them. I know that it is not so. How is it on Blackwell's Island to-day? Seventenths of those there are Catholics, brought up in the strictest sect of the doctrine of endless torments. I do not believe, that on that whole island, there can be found a single individual—except it be the keeper of the prison—who professes to be a Universalist, or ever did so. My brother thinks that wicked men hope, somehow or other, to escape

the wrath of God. That is a pretty common case, also, with good men. They, too, hope, somehow or other, to escape the wrath of God. Men who profess that they deserve to go to hell forever, hope, somehow or other, to escape the wrath of God. You find them in Orthodox churches—these men who hope somehow or other to escape the wrath of God, though they know, and profess, that they deserve damnation. It is one of the peculiar doctrines of Universalism—(a most unpalatable one to most people, and which stands very much in the way of our success)—that God is a just God, as well as a Saviour; that he who doeth wrong shall receive according to the wrong he doeth; that there is no respect of persons. Constantly, daily, we lay down the doctrine that God judgeth men according to their works, and this is a doctrine that wicked men do not love to hear—it is only good men who do. When the former class hear it preached—(and I have preached it a great deal)—they dislike it exceedingly; and simply for this reason, that they do really hope, somehow or other, to escape the punishment of their sins.

My brother thinks Dr. Clarke was a very good man in some respects, but that he erred exceedingly in others. I think it likely that he did; but I do not sympathize with my brother in his contempt for all authority, for all the opinions of the learned of this country. There are a great many men around me who have given a much larger share of attention than I to subjects appertaining to theology, and whose opinions are, therefore, entitled to some degree of reverence. He speaks with respect to the Bible precisely as a Roman Catholic does; he asks no interpretation; he allows no man's opinion; he wants merely the word of Christ; Christ says so and so, and that is enough. Now, what I would like to know is—what Christ meant? He said, (for example,) "This is my body;" and "this is my

blood ;” and Bishop Hughes says—“ Christ said it ; believe it, or be damned.” Yes ; Christ said it, indeed ; He used these words : but what did He mean by them. I say, “ Christ was really speaking to those to whom he gave his body and blood.” “ Oh, no matter”—returns the bishop : “ it is the word of Christ ; believe it or be damned. He spoke the word ; and he that believeth shall be saved, and he that believeth not shall be damned.” Now, I should like to know what Christ meant, because the meaning of the Bible is the Bible ; what the inspired writers meant is what we are required to believe. My brother has used a passage which I quoted from Romans—for the purpose of providing salvation for infants. I think it provides salvation for all men, and that even his argument is worth no more than as it points to the same result. All that theory which he so ingeniously wove in makes no part of the Bible. Why does he not adhere rigidly to the expressed letter of revelation, when it is on my side, as well as he does when it is on his ? Paul there says “ all men ;” he makes no specification of little children ; it did not seem to be in his mind ; but my brother sees nothing but little babes there. But he says “ all men” does not mean really all men ; as when those books were brought and burned before the presence of all the people. But the very circumstances of the occasion would serve to show the meaning ; they necessarily limit the application to those who were in the place at the time. But, when there are no such circumstances ; when the apostle is speaking of the salvation which is by Christ Jesus ; when we know that He died for the world, for all, gave Himself as a ransom for all, or a propitiation for our sins, and not ours only, but the sins of the whole world, what reason is there why the term should be limited to a few, or to any portion ? There being none, why should not the word be taken in its common and proper sense ? It

would be taken so, if my brother could find a passage so clear on his side; it would be the express word of the Bible, and he would not allow me to turn aside one inch. As he would hold me, I hold him. These are the words. "All men" means all men; nothing more, and nothing less; and this being so, the question between us is pretty clearly settled by Divine authority. Christ says, "I will draw all men to myself." Yes, says my brother, so He does; he calls them by the gospel, the preaching, the ministry; yet a good many reject the call. But Christ said nothing about calling them; He did not refer to any call. He said—"If I be lifted up from the earth, I will draw all men unto me." Draw them—where? Unto Himself—"unto me!" I do not know how it is; my theory, perhaps, is not so clear as my brother's with respect to the method of Christ's salvation, the old-fashioned vicarious atonement; but I recognize in that cross, and the death upon it, a potency greater than our imagination can conceive. Throughout all the world has the voice from thence gone sounding, or will go; and thousands and thousands in every age have yielded themselves to its potency, and the process is going on still, and will continue to go on; and that cross shall rise, as it were, higher and higher, and shine brighter and brighter, till every human eye is directed to it, and every human heart has yielded to its call.

My brother has, again, much to say about constitution and total depravity, and depravity without the total. I care very little about that. I know the world is very wicked—"we have all sinned, and come short of the glory of God." There is no dispute about that. If I had time I would dispute as to whether we are born sinners, and whether the nature God has secured to us, by being the children of Adam, is really corrupt, and depraved, and deserving of endless torments. I do not believe it is; I

look on God's work with greater reverence and love; I see in the smile of an infant no token of a depraved heart. I believe that, when our Divine Master took little children in his arms, and spoke of them as he did, I believe he did not look on them as the depraved creatures our theology teaches. I do not say they are holy or innocent. I do not say they are corrupt, but I am very well satisfied that, when they come to act as moral beings, they will act very much as did our first parents; that, though created upright, and without sin, yet, in temptation, they will soon turn aside from the path of duty. But this does not imply any wrong in the constitution.

I will not dispute with my brother about Christ dying for himself. We all know that he was innocent. Judas, who betrayed him, confessed he had betrayed innocent blood, and went back with penitence and sorrow and cast the money, the price of his villany, down at the feet of those high priests. Christ died for us. The manner in which he died, the precise significancy of that expression—"died for us,"—we perhaps may not agree on; but I believe he so died for us as to bring us to God, make us conscious of our duty, warm our hearts, animate our faith, turn our love into the channel in which it should flow. I believe that he effected the great object which he proposed to himself, whatever it was. My brother believes it was vicarious; and yet it was vicarious in such a peculiar manner that it meant nothing, unless we make it mean something. He thinks there must have been something done to answer the demands of the majesty of the law—something more than merely making men good and true—something, in a word, to answer the demands of offended Majesty. But the mode adopted for this purpose is a singular one. It is a very singular fact (and I wonder this has not occurred to my brother) that God should pour His wrath on His own inno-

cent Son : it was a very peculiar method of explaining His indignation towards sinners. Suppose a murderer in this city were found guilty by a jury of his countrymen, and condemned to death, and that great efforts were made to save his life, so much so that strings of petitions to that effect were sent to the governor from all the most respectable citizens of the city. Suppose the governor should prove inflexible ; but that, by-and-by, another deputation should wait on him, and urge the matter, and then that he should say—"Gentlemen, I have thought this matter over, and I do not see well any method by which I can be at the same time just and merciful. Yes ; there is one way—one way that will perfectly vindicate the majesty of the law, and in which alone I can be justified in pardoning this man." Gladly do they receive such words, and inquire the way. "Simply this : he is a great sinner ; I cannot look with any degree of favor upon him ; but there is my friend, Mr. Wescott, down there in New York ; I propose that he shall be hung instead of this murderer, for the purpose of vindicating the majesty of the law of the state of New York. Then you, citizens of the state of New York, will reverence me for my justice and mercy, and glory shall redound to the whole government." But, says somebody, "Mr. Wescott is entirely innocent." "Never mind ; the more innocent the more to my purpose—the more to the purpose of maintaining the majesty of the law !"

What would we think of this governor, and this justice, and this mercy, and this glory ? No, no, my friends ! God sent His Son to seek and save that which was lost. He so loved the world that He sent him to be its Saviour ; and so He showed His love in that, though we were sinners, Christ died for us, and God was in Christ, reconciling the world to himself.

REV. MR. WESCOTT.—I do not wonder that my brother knows not where to put Christ in his plan of salvation ; I certainly should not, on his system. I have asked the question frequently, but got no answer. The whole matter seems to be shrouded in mystery. He asks whether it would be right for God to punish an innocent person, instead of a guilty one ? I will just read one passage of scripture in addition to the many I have read already, which shows that He did so, whether we conceive it consistent or not. “Awake, oh sword ! against my shepherd, and against the man that is my fellow, saith the Lord of Hosts ; smite the shepherd.” I believe it will not be disputed that the reference here is to Christ.

Already, by my brother's own acknowledgment, we have seen man in a lost and ruined state. If lost and ruined, that state is just. He has transgressed the law which, in a measure, is inflexible. How can man be delivered from the curse of the law ? I say,—I repeat,—that Jesus Christ *offered* Himself to keep that law perfect in His own person. Then, when He would have had a title to have gone home to glory, without suffering, so far as His own salvation—He offered Himself, instead, to suffer to an extent that would satisfy the intelligences throughout God's universe,—that God regarded His own law, and that the transgressor could not be forgiven unless the law were satisfied in himself or in a substitute. Jesus Christ did thus satisfy the law, so as to render it consistent to dispense pardon to whoever repented and believed. My brother asks if this was reasonable. I answer yes ; infinitely so. But, suppose it were not within the scope of my reason, or my brother's—suppose it one of these things into which the angels desire to look, but cannot—what of that ? If the scriptures declare it is so, are we to arraign the Infinite God at the bar of our finite reason, and try Him there ? But are there

really no reasons for this substitution? Man could not bear the penalty of the law without ruin; Jesus Christ could; also, on account of the dignity of His person, His sufferings were infinitely valuable. The value of sufferings is in proportion to the dignity of the sufferer. If a man slew a beast, he could pay the price of its blood in money; but not so the blood of man. "Whoso sheddeth man's blood, by man shall his blood be shed." Why could not a ransom be paid for the death of man? Because of the superior dignity of man. Suppose an angel were made the offering; clearly, the value would be higher still. But look at the Infinite Son of God; assuming our flesh and giving infinite dignity to our flesh proportionate to the exceeding grandeur and glory of His own infinite nature, which gives to His sufferings for an hour an importance that would not attach to the sufferings of such creatures as we, continued through millions of years. Jesus Christ *offers Himself*, and is *accepted* by the government of heaven. What objection can any man have to that? Suppose that twenty or thirty persons were to be executed, and suppose it were consistent with the justice of human government—(which it is not)—that my friend, on account of his high standing in society, his influence and his education, could, without ruining himself, endure an amount of suffering instead of those twenty, which would provide for them a way of salvation, without having the force of the penal law destroyed and trampled under foot—and suppose he *offered himself* for this end; what objection, under the supposed circumstances, could there be? So, Jesus Christ offered Himself; He was accepted; He endured the penalty; He entered the grave; He arose from it, triumphant, and now reigns in glory. I suppose that, if the offering of the innocent instead of the guilty, could result in greater good, the matter would be better still, and still more reasonable.

What was the good resulting from the death of Jesus Christ? Let the songs of thanksgiving from nearly a million of congregations throughout christendom on every sabbath-day, attest! Let the songs of the millions that have entered the holy city, bear testimony,—whom Jesus Christ has glorified through His sorrows and His sufferings. Why, then, does reason rebel? But, whether it seems to us reasonable or not, it is God's plan; so Jehovah hath ordered it; and we must humbly come, and embrace it, or perish.

The remark which I made, and which drew out the remark of my friend with regard to orthodox ministers, I meant not with regard to Universalists; my contest is not with Universalists as men, but with Universalism as a system, and a doctrine. I simply said the truth, that thousands of young men who wish to live a life of sinful pleasure, but are deterred by the fear of the wrath of God, are glad to take hold of the idea that His wrath will never be executed, and are ready to embrace Infidelity, or any other system of error, whereby they can silence conscience and put her to sleep, and pursue their sinful career unconcerned. That is all I said. That is the true remark I made; a rather severe one; but one I had to make. Allow me to say, that this whole question has been conducted by my opponent in a very gentlemanly manner; I have no complaint to make. But there are men here to-night who will bear me witness that, if they could be satisfied that there was no future misery, they would be quite willing to take the misery that is felt here, from day to day, for the sake of worldly excitement, and sinful pleasure. It was to arrest the downward course of this class that Jehovah has uttered the threatenings which we find in His word, which teacheth that we must embrace the terms of pardon—or perish.

My brother asks, again, how we can save infants without

saving the entire human family ; the same construction, he says, of the holy word, would save the whole world. I answer simply, so far as the world would be condemned by Adam's transgression, so far the whole world is saved. No man living has any sense of guilt on account of Adam's transgression—he has the *consequences*—pain, and death, and sickness, and disappointment ; the atonement of Jesus Christ has delivered the world from condemnation in the world to come, under which it came by Adam's transgression. But when he commits sin for himself, he must repent for himself, or perish for his own sins.

We are condemned, then, in consequence of our own acts ; and it is because men will sin, and not repent and believe in Jesus Christ, that they will be lost. I cannot see any mystery about this. My brother does not believe that we are born into the world with sinful propensities, or a sinful moral nature. Let me ask a simple question. If the twenty or thirty texts I have quoted directly asserting that we are, do not satisfy him, what will ? If children be born holy and pure, how happens it that no one ever grew up so ? How happens it, in all the world of mankind, that no child ever yet grew up pure and holy ? How happens it that, in a child, the earliest developments are those of anger, wrath, ill-will ? How can this be accounted for, except on the ground of natural depravity ? Here we are, sinners by nature, under the condemnation of God's holy and righteous law, with the atonement of Jesus Christ made, and the demands on us, to repent, and believe the gospel ; for we are told that by this we can be saved—otherwise, that we must perish eternally. The scriptures give full warning of this. Proverbs 1 : 24, “ Because I have called, and ye refused ; I have stretched out my hand, and no man regardeth ; But ye have set at nought all my counsel, and would none of my reproof ; I also will laugh at your calamity ; I

will mock when your fear cometh ; When your fear cometh as desolation, and your destruction as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me." This is a most fearful warning, by the eternal Jehovah, to those who will not listen to the offers of grace ; to those who will not believe in Christ ; to those who will not repent in time." God gives this warning ;—and my earnest entreaty to you is, to listen to it, and attend to it, before it shall be too late.

SEVENTH EVENING.

REV. DR. BABCOCK having addressed the Throne of Grace :

REV. DR. SAWYER said—There is one thing which must have struck all your minds as very singular, I think, if not altogether unaccountable. I allude to the remarkable fact that, while my opponent and myself are gradually agreeing in regard to the attributes of God—His wisdom, His goodness, His love, His power, nevertheless, the conclusions at which we arrive from considering them are diametrically opposed to each other. I have maintained that God could have created our race only for the purpose of their final holiness and happiness. He, on the contrary, contends that endless, and perhaps, I shall say, infinite misery may be the issue of this creation. It is very obvious that both of these conclusions cannot be true; and it is equally obvious, it seems to me, that one of us must have reasoned very badly; or, at least, that we must differ very widely indeed in respect to the terms which we employed. My notion of the Divine perfections must, of necessity, be very unlike his; else it would be impossible for us to think so differently respecting the final result of the Divine government. Is there no method by which we can be constrained to see this subject in the same light? Can we not determine God's real will, and the character of His government, and what we may reasonably expect from them? There is one me-

thod, I think, simple, and clear, and conclusive ; let us, for a moment, attend to it. There is one fortunate circumstance attending Christianity everywhere : namely, that all men agree with respect to its great moral principles, and the duties which those principles demand of us. It matters not to what sect or party in religion we may chance to belong ; no Christian ever doubted that it was his duty, for instance, to love God supremely, and to love his neighbor as himself ; to speak the truth ; and to labor to do God's will. We differ widely about many doctrines, as you have seen ; but not at all about moral duties and moral principles. Here, then, there is a broad and clear ground of union among the sects and among all christians ; and I am happy to call your attention to it. I propose, this evening, to consider those principles and duties a little in detail. It may seem to you out of place, and of no moment ; yet it were worth your time at least to reflect on the subject, even though it did not properly belong to this part of our debate.

For the purpose of making myself better understood, I will endeavor to place before you the duties God is pleased to require of us ; in the first place as they appear negatively—that is, as He commands us not to do certain things. We are forbidden, for instance, to indulge in certain tempers, dispositions, practices and acts. We are forbidden to indulge in anger, wrath, hatred, malice. We are forbidden to do whatsoever would spring forth from such malevolent passions. We are not to speak evil of any one ; we are not to injure any one ; we are to recompense to no man evil for evil ; we are not to curse, and so on. There are many passages of scripture which are very explicit on these points, and they lie so plainly on the face of Revelation that no man can doubt them. Thus, in Ephesians 4 : 31, the apostle says, “ Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.”

Reflect on these terms for a moment. See how broad, and clear, and general, and decisive they are. Again, the apostle says, "Put off the old man which is corrupt, according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth." Thus are all the vices interdicted to which our race is given. So much for the spirit of christianity. Now, take Romans 12 : 17, with regard to the practical duties of Christians, "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord; Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." As Christians, we all acknowledge that these are our duties, and that we are bound to obey them. We are to put away those bad passions, to forbid ourselves this ill conduct—in one word, we are to cease to do evil. Think for a moment what a change should come over our world if all men were to conform themselves strictly to this negative morality; were all Christians to put away all bad passions from their hearts, envy, and anger, and wrath, and hatred, and malice; to recompense to no man evil for evil; to put off the old man entirely; never to revenge themselves, but to refer all to the government of their Creator. What a happy world would this then be! But suppose they went still further, and put into their hearts all the principles and virtues which Christianity comprises; suppose they would study to be kind to one another, tender-hearted, forgiving one another; suppose they were honest in all things, as the

apostle enjoins ; suppose they lived peaceably ; suppose they came up to the requirements of St. Paul, when he said, " If thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head." What then would you think of human life and the world ? Would not the earth be almost transformed into heaven at once ? Only let the principles of the divine religion of our master sink deeply into our hearts, and bring forth their fruits, and earth becomes paradise again. Or, take the words of our Divine Master himself, where He expresses the whole truth, in a very few sentences. " Ye have heard that it hath been said, Love thy neighbor, and hate thine enemy." Having made that clear statement of the principles of the old philosophy, and religion, and faith, the Saviour goes on thus, " But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Here you have both the temper which Christ requires of us, and the exercise of that temper in ordinary practical life. Now, say what we will about it, my friends, this is Christian morality ; this is the Christian spirit and the Christian life ; and we are Christians really no farther than we conform with these rules. Our orthodoxy, or our heterodoxy, will do us no good if they do not inspire us with their spirit, and attach us to their practice. Are we agreed so far ? I am sure my brother will say " yes" to that, and so will you all. Here there is no difference of opinion ; with respect to these truths we all stand on common ground. Let us thank God for it, and take courage.

But, says some one yonder, what has all this to do with the subject before us ? Let me tell you, very much, indeed, my friend, as we shall proceed to show. To be a Christian, (as we have seen) I must be Christ-like ; I must

have Christ's spirit, his temper, and his disposition ; I must live as he lived ; not in the same degree, perhaps, for that would be beyond my power, but certainly in the same manner. I must have the same kind of life, the same kind of spirit. And, in like manner, to be a child of God, a son of God, in the highest sense, the spiritual sense, I must be like God—I must resemble God in my temper, and in my spirit, and in my life. A godly man is one who is God-like, who resembles God, who follows God. Now, we are not only required to be followers of Christ, and imitators of Christ, but we are required to follow and imitate God himself. The apostle says, in connection with the above passage in Ephesians : "Be ye followers of God, and walk in love, as Christ also has loved us." The word here rendered followers is *μιμηται*, which properly means imitators ; it is the word from which our English word "*mimic*" comes. One who imitates another may be said, in a good sense of the term, to be a mimic of that other. We are to imitate God ; that is the doctrine of the apostle. The more nearly we can be like him, the better and happier shall we be, for he is the infinite standard of all moral excellence in the universe ; to be like him is to be truly good. Being unlike him, falling into wrong and evil—that is the great calamity of man.

Now you will readily see why we are required to love God ; since, if we love him like dear children, we shall, like dear children, endeavor to imitate him, as all the best men ever have endeavored. Thus we are required to love our neighbors, since love is of God himself. I wish you to fix in your minds the fact that our highest duty, as religious beings, is to love and resemble God. This, it seems to me, is everywhere enjoined in the gospel. There is no other ground of morality than the Divine Character. We are required to be holy because He is holy. We are to speak

the truth, because He is truth. Tell me what God is, and you tell me, at the same time, what my duty is; for I am to be like Him. You will now see how infinitely important it is to have just conceptions of God, because we are to be like Him. If we have not true conceptions, and are not true to our just conceptions, the whole character of our moral life will be warped and corrupted. No matter what my notions of God may be, I can hardly rise above them; the stream will not go higher than its fountain; man will not be better than his God. So said the prophet of old: "All nations shall walk, every man in the name of his God;" that is, as I understand, every man will, in his character, imitate the God he worships; his notions of the character of his God will overshadow him, and control his temper and his life; he will grow into the image of the God whom he adores. Now, you will at once perceive that, if we have false views of God, these at once enter into our spiritual life, and at once corrupt the very fountain of our spiritual being. Tell me what notions you have of God, and I will tell you what kind of man you are. God requires us, as I have now shown, to put away all bitterness, and anger, and wrath, with all malice. But, I wish to know if God indulges these passions Himself. Understand me. God commands me to put away all anger, and wrath, and malice. Now, I wish to know if God Himself indulges these passions—because, if he does, and I put them away, I shall be unlike God at once. If He indulges anger, and malice, and wrath, then, to be like God, I must indulge these passions—that is plain enough.

Now, the doctrine which I am opposing, and which my brother here so eloquently and effectively recommends and enforces, teaches, if I understand, that God is an angry Being; actually does indulge anger, hatred, and malice, practices wrath; and yet the same God commands me in

the Gospel to put away all these—to be utterly without them, and to cherish an entirely different spirit. I am to exercise love and forgiveness; I am to be kind and tender-hearted, to practice all the gentle and affectionate virtues, while God Himself practices an entirely different class. God is angry—but I am not to be. God exercises wrath, and I am not to exercise it. How then, do I imitate God? Suppose I become a Christian, suppose I follow Christ and do as he commands, I should like to know how I imitate the God whom my brother here recommends? Christ requires us to love our enemies. “I say to you,” says our great Teacher, “love your enemies.” Everybody knows how to love his friends, but the great mystery of the gospel was how to love one’s enemies. Christ enjoins us, as one of our duties, to love our enemies. I wish to know if God loves His enemies. Does He love his enemies? If He does not, then I am not like God when I love mine. But if He does love his enemies, then I should like to know what ground the doctrine of endless punishment has to stand on. I am sure I should never torture even for a century, to say nothing of eternity, anybody that I love. God requires me to bless those who curse me; that is what He requires of us all as the disciples of Christ. Does God Himself practice what he enjoins here? Or does He only bless those that bless Him, but curse those who curse Him? If orthodoxy be true, the latter is true—God curses those who curse Him. To-day He may be tolerant, may allow us to go on our way, may be tender and kind. But, alas! when I pass over the mysterious line which separates the present from the future, God is benignant no longer! but, with all the infinity of His power, with all the energy of his Being, he curses me throughout eternity! If that be not to curse after a strange fashion, I want to know what can cursing be. And I am to copy God, I am to imitate

God, so far as I can. I am to follow Him and gather up His spirit; I am not to love my enemies; I am not to bless those that hate me, and to pray for those that persecute and calumniate me! No, it cannot be so; for God, by His own Word, requires me to do good to those that hate me. Does He Himself do good to those that hate Him? If the doctrine of endless torments be true—if the doctrine my brother labors to support be true—then God does *not* do good to those that hate Him. He may to-day; but, to-morrow, or next day, the moment they enter the eternal world, they go beyond the reach of His mercy—that mercy which the Psalmist celebrates over and over again as enduring forever and ever! To send an individual to hell, to confine him there, to perpetuate his existence, merely that he may suffer every form of misery which an All-powerful Being can inflict upon him, that it is possible for an Infinite Being to invent,—to punish him in never-ending fires, and such fires as our orthodox divines have described with so much eloquence and such terrible effect—is that to do good to those that hate Him? If it be, might I be informed what it would be to do them evil? Why, my friends, the great objection I have to the doctrine of endless torments is that it holds up to us a God whom we cannot love, whom we cannot imitate without making ourselves the children of the devil. Let the spirit this doctrine infuses go out, (as, God knows, it has gone out too freely) and it carries with it, wherever it goes, a hard, sour, persecuting spirit, builds up inquisitions, pursues and persecutes the innocent, grinds them to the dust, and makes the earth swim in tears and blood. Read the history of the Church, through which this doctrine has gone like an evil spirit, and you will see what baleful effects its presence has had on men's minds and in their actions. Let us learn to avoid this dark, this lamentable error, let us learn to look on God

as the Infinite Morality, who blesses His enemies, who does good to those who hate Him. Then shall we begin to imitate God, and find our highest enjoyment as well as our highest duty in those teachings which Jesus Christ not only taught, but exemplified in his life. Could we learn to know that God, by His very nature, cannot but bless us all, how that blessed knowledge would change all our feelings, and the whole current of our lives !

You will, then, readily see the force of this moral argument in favor of Universalism. We predicate it on the very moralities of the gospel itself, and from that ground it cannot be removed. I now know, when I look at God, what goodness means in Him, what love means in Him, what forgiveness means in Him, what tenderness and mercy mean in Him, because He has instructed me to be this and thus, and, at the same time, to be like Himself ; and then, this is no longer a mystery to me, but, in His moral nature, as it has come down and spoken to me, as it is, face to face, I see God in Christ Jesus, in His doctrines, in His love, in His life, in all the sufferings through which he passed—in His last solemn prayer upon the cross—"Father, forgive them, for they know not what they do;" and then I feel a new life has entered into the world—I feel that it is no longer dark as it was before—I feel that men have learned to love their enemies, that they have been instructed to bless those who curse them, that they have been taught that God is good to all, that His tender mercies extend over all His works, that He is kind even to the unthankful and the evil, that, in a word, He loves His enemies, and that, out of that love of His sprang the gospel itself, that He sent Jesus Christ because He loved sinners—because He would seek and save that which was lost, and bring all to eternal salvation.

Great stress has been laid, and is always laid, by our

orthodox friends, on the moral tendency of the doctrine of endless misery. They see in it a power calculated to shield men from transgression, and guide them in the path of truth ; but I am just as much persuaded that it has a power to teach men wrong, to instruct them in evil passions and malice, to encourage them in wrath, and to lead them into a path that God has not marked out for them, and one that He never would bless. But, some one will say,—my brother will say—“Do not the Scriptures speak of God as a God of wrath?—do they not represent Him as indulging in anger?” Yes, they do ; and the same Scriptures speak of God as a being, who has arms, and hands, and eyes, and a mouth ; they speak of Him after the manner of men ; but, when Jesus Christ speaks of Him, he speaks of Him as the Eternal Father—as a Being of Infinite Love—whose goodness is greater than we have yet imagined, and overshadows and embosoms us all. What the Scriptures mean by God’s wrath is His punishments ; but even these spring out of His goodness and love : they are not vindictive ; they are not intended to destroy ; their object is not to make men miserable, but to teach them, to instruct them, to make them understand their duty, to lead them into the way of life. They are reformatory in their character : as the apostle says, when speaking on this subject,—“We have had fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits and live? For they” (that is, our earthly parents,) “verily for a few days chastened us after their own pleasure” (sometimes unwisely, in passion, or anger,) “but he for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous ; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

REV. MR. WESCOTT.—It seems, then, if we can have a God to suit us, we can love Him ; but if not, we will dethrone Him, if we can. That is what my opponent's argument amounts to. I repeat that that is the amount of it. If we can have a God to suit us, we can love Him ; if not, we will dethrone Him if we can. If God will do just as we want Him to, treat men just as we wish Him to, if He will talk just as we would have him, He may be God ; but if not, then He is compared to the devil ! and they that imitate Him, to the children of the devil ! In regard to what my opponent said during the first part of his speech, I was happy, most happy, to accord with him as to those negative virtues which are enjoined on us : these we are to possess ; and the positive ones required of us we are to exercise. But it is strange he did not stumble even more than he did when he came to one text. It is strange, I say, he did not stumble a little more ; he hesitated (though I think it strange that he did not hesitate more) at the reason assigned why we are not to avenge ourselves. "Vengeance is mine, saith the Lord, and I will repay." As though Jehovah had said—"My children, I know better how to avenge your wrongs than you do. I see the end from the beginning ; leave, then, the avenging of your wrongs to me."

My brother seems to suppose, that whatever would be wrong in a finite, short-sighted creature of to-day, would be wrong in the Infinite and Eternal God, the maker and ruler of the universe. Now, it would be very wrong for some half-a-dozen of us here present to seize on a man who we knew had violated the law, thrust him into prison, and load him with chains. But suppose that the same man was arrested by one legal process, brought before a court and jury, tried, and convicted, is there no authority in our judicial tribunals, rightly and justly vested there, to confine him in prison ? I think the application is very plain. Is, then,

the judge and ruler of the universe to refrain from doing what would be wrong in my opponent and me, for no other reason but that it would be wrong in us? I have not so studied my bible—I have not so learned God. My brother asks, if we all acted as we should, what a blessed place this earth would be. To which, if I were a good Methodist—(and, perhaps, I ought as a Baptist,)—I would have said “Amen!” Then there would be no present nor future punishment to speak about. But the difficulty is, we do not act so. Instead of being in humble and obedient allegiance to the great sovereign and ruler of the universe, we are in a revolted state; we stand with the arms of rebellion in our hands, sowing the seeds of disorder and anarchy, driving our weapons at the very foundation of the throne itself, and saying to God, “If Thou wilt rule just as we wish Thee to rule, then we will serve Thee; if not, then we will curse Thee!” It would, perhaps, have been the best argument I could use against the final salvation of all men, just to have risen and said, “Take the argument of my opponent, lay it beside your own common-sense, lay both beside the bible, and see if a doctrine which leads its advocates to the avowal of such feelings and principles, is a doctrine likely to conduct to heaven, where all is obedience, where all is swallowed up in the mind and will of God.” Let us hear what God says upon this matter; or, rather, let me first say, if we all did as we should, our state would be a happy one. So it was with Adam. Did he remain so? Oh, no! Is any one of his descendants in that state? Oh, no! Then what is the application here? What has all this to do with our question,—“Do the holy scriptures teach the final salvation of all men?” If in all lands, and in all ages, not a solitary son or daughter of Adam ever reached the point of goodness, what does all this amount to? But here is the truth: “Thou thoughtest I was altogether such an one

as thyself." Oh! they had then, in the days of the old prophet, those who used to try and judge God by their own human feelings; and Jehovah answers, "Your sin is that you thought I was altogether such an one as you are; and for this I will rebuke you in my displeasure." My opponent says, God is represented as a God of malice. I never heard that attribute given to Jehovah before. I never heard a man who believed in future punishment, say it. But the bible says, (and that, my friends, is a book that weighs with me considerably,) that God is angry with the wicked every day. This I throw upon your consciences in opposition to his declaration. The bible says, God is angry with the wicked every day. This was written by the inspiration of the Holy Spirit. If he can explain that away, so as to make anger love, he can make black white, and he comes as near doing it as any man I ever heard plead. "God is angry with the wicked every day." Again; the men of the world are represented, at a certain period of Christ's reign, saying to the rocks and the mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come." Oh, yes! God has wrath; He has anger; He has no malice, but wrath and anger; and I would believe it and preach it, if all the world besides me were Universalists, and maintained that those passages of scripture were utterly false; I still would clasp my bible to my heart, and justify God, and say with holy Job, "Though He slay me, yet will I trust in Him." My religion teaches me so to revere my God; and in this my religion differs from that of my opponent. Again; in reference to that passage—which, being ascribed to Christ, cannot be denied, "Kiss the Son, lest He be angry, and ye perish from the way." What was all this if God have no wrath, if He never be angry? What mean all these warnings, scattered

broad-cast on God's word? Universalism is one system, and the bible doctrine its antipode. I do not wonder that a Universalist preacher said, "We differ from the partialist, or orthodox, sects in every particular; we have a different God, a different Christ, a different Saviour, a different sin, a different sinner, a different pardon, a different atonement, a different regeneration, a different hell, a different heaven." Oh, it is all different; and different from the doctrine of the bible, as is the dark midnight hour from the resplendent noon-day ray. Again, hear what God says in Isaiah 27: 11, "He that made them will not have mercy on them, and He that formed them will show them no favor." We may arrive at that point, fellow-sinner! You may resist God till His mercy yields to wrath, at that point where He says, "I that formed them, will show them no favor." All these texts of scripture occurred to my mind when I was listening to my opponent. The fact is, these texts are scattered everywhere in the bible; almost in every page we find these threatenings of Jehovah against the wicked. Look again. It would be very wrong in me to say to any man, "You are a serpent, and you are the son of a viper;" but I never would say that Christ did wrong, nor harbor a thought against my Saviour, because *He* said, "You serpents, you generation of vipers, how can you escape the damnation of hell?" Oh, my friends! there may be things right with God, that are wrong with us. His premise was right, but his inference wrong. We ought to possess all graces commanded by our holy religion; we ought to imitate God in all His perfections; but we cannot infer from that, that God must not exercise wrath which we are not allowed to exercise.

There was a passage or two introduced into last evening's discussion; I allude particularly to Romans 11; from the manner in which it was read, I saw that it made an im-

pression on the minds of the congregation in favor of this thought, that the gospel which was sent to the world was finally not only intended for the whole world, but must result in the final salvation of every human family. I wish to take that very chapter, and ask you to go through with an analysis of some parts. We will see the difference, when the text is looked at in the connexion. Suppose we take that chapter, Romans 11, commencing first, if you please, with the 12th verse, "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles;" that is the qualifying phrase, for there is no man who does not know that "Gentile" and "world" are used interchangeably, as meaning the same thing—by a simple variety in expression to avoid tautology; so that by the "world," as used in this chapter, and by the "world," as used by the apostle in almost the entire Epistle to the Romans, he simply means the Gentiles in contradistinction to the Jews. In the old Jewish system, the Gentile was not permitted to participate with the Jew in religious privileges. So exclusive was the Jewish religion, that the Gentile could not approach so near the temple as the court of Israel. The whole system was confined to the Jews alone. But the gospel was for the whole world,—Gentile as well as Jew; and it is called the Gentile world, and sometimes the whole world, meaning the Gentile world, meaning both Jew and Gentile. But you find not a sentence implying that every individual of the whole world *must* be made the happy recipient of life everlasting. "I speak to you, Gentiles," says St. Paul, "inasmuch as I am the apostle of the Gentiles, I magnify my office; if by any means I may provoke to emulation them which are my flesh, and might save some of them." There was a danger, then, of their being lost? Oh! so says the apostle, and this was the reason why he labored, in hope that he might

save some of them. Again, pass down to the 20th verse ; " Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." See how the apostle mingles fear with all the gracious invitations offered in this chapter. " For if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God ; on them which fell, severity ; but toward thee, goodness, if thou continue in his goodness ; otherwise thou also shalt be cut off." Now, let me ask, in this connexion, does it sound like the same passage that was read to you last night ? We might go on, line by line, through the passage, and still find a different spirit from that intended to be conveyed by my opponent ; everywhere the apostle mingles threatenings with the glorious promises of God. Just so it was with another passage of scripture, which I last evening presented, and thought upon. My brother puts this triumphantly,—“ Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” But, when I just read the next verse, “ Thou shalt break them with a rod of iron, and dash them in pieces like a potter’s vessel ;” it throws a very different aspect on the whole passage. And so with another text, “ He came unto His own.” Who were they ? my brother asked, and answered, “ the whole world.” What did He come to them for ? To seek them, and save them ! And thus mingling two passages forty pages apart, he makes out a very fair case. But, let us take the passage as it is ; “ He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” To become the sons of God, when they believed Christ—just the doctrine I have preached for a quarter of a century !

These passages are samples of all that my brother has

introduced for seven evenings. But I do not blame him. He has done better than I could have done in his cause. I should have given it up long ago. When, last Tuesday, after consultation, they hurled down an avalanche of texts, (probably to overwhelm me) yet, what did they all avail? As well might you read the chapter in Hebrews concerning Melchizedek, and contend that it established the doctrine contained in the question we are discussing.

Now let me give you a few simple, plain passages of Scripture, containing warnings and declarations of Divine truths, that clearly show the unsoundness of all this sophistry. First Peter, 4 : 18,—“What shall the end be of them that obey not the Gospel of God? And, if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” Jude, 7th verse,—“Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering” (at the present time, you see,) “the vengeance of eternal fire.” It was not the wood, the brick, the walls of the city, that were suffering eternal fire: that could not be; it was the inhabitants. And for two thousand years, at the time when Jude uttered those words, the inhabitants had been, and then were, suffering the vengeance of eternal fire. And yet the sacred writer calls it eternal fire still, and sets it forth to be an example to others. In Mark, 3 : 29, we read,—“He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.” Can a man be in danger of that which never existed? If there were no such thing as eternal damnation, could a man be in danger of it? Suppose I were to warn you as you were going out of this hall to-night, to be careful not to step into the river, you would say—“Mr. Wescott talks strangely.” Why? Because you know very well there is no river between this place and the

street. So, if a man can be in danger of eternal damnation, it exists—my authority is the Lord Jesus Christ. That may not be very good authority with my opponent; still, I think it had better settle down into your hearts, my friends; it is authority that will stand when the heavens and the earth are rolled together as a scroll!

Again: look at Luke 9 : 26,—“Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory.” Now, if when Christ comes in his own glory and the glory of the Father, any are in danger of having Christ ashamed of them, how unhappy—how miserable must be their doom! I ask you, fellow-sinner, whether you should like to meet it? Those who neglect Christ—those who do not give him their daily prayers—those who are ashamed of him—he shall be ashamed of them when he comes in his glory and the glory of his Father. Again; Luke 12 : 4, 5,—“Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.” This is after death—after the body is killed: man can kill the body; but there is One who declares that He has power to kill, and also to cast into hell. What mean these warnings from the lips of Infinite Wisdom? What means Jesus Christ? Oh! ye creatures of the Infinite God, living amidst His boundless mercies, and tending to the judgment-seat of Christ, what mean those warnings scattered over the pages of His Sacred Book? Again; Romans 9 : 19, 20, 22, where one is represented as complaining of God, and saying,—“Who hath resisted his will?” the apostle answers and says,—“Nay but, oh man! who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the

potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction." Now, my friends, it ought to take something more than for my opponent to tell you that this God of wrath is not his God. He is your judge; you may trample on His mercy; you may turn a deaf ear to His invitation; but the chain of His omnipotence holds you to His bar. "Oh! kiss the Son, lest he be angry and ye perish from the way!"

My opponent may say he does not think so badly of his God, but there are the words of inspiration that speak of wrath; yea, they come in tones of warning to arrest your ear on probation's ground; they are a warning while mercy waits. Listen to it—oh! listen to it! Listen not to the syren song, which says that though you go on in sin, yet you may be spared; that there may be peace when God has spoken of no peace. Let these words taken from the page of God's inspired word drop like words of inspiration into your ears and into your hearts!

REV. DR. SAWYER.—My opponent labors under two difficulties. This terrible doctrine of endless punishment has been in his mind so long, and he has come to cherish it so much, that he can see nothing else in the bible. It looms up everywhere to his eyes; thousands of passages supporting it, as he supposes, crowd on him from all quarters. It is really astonishing how he meets with it on every page. His condition on this point reminds me of a good old doctor who once preached a sermon, (and a terrible sermon it was) from this text—"In one time their foot shall slip,"—wherefrom he made out eternal punishment for the greater part of the human family, with exceedingly great cleverness and

force, although, in fact, nobody else could see any allusion to it in the text he was dealing with. My brother has quoted a great many texts, which, as he thinks, teach the doctrine of endless torments; and to those who have from the cradle drunk in that doctrine, as it were, with their mother's milk, those texts have a very formidable sound. But the Universalist has already been through all this education himself; and he has been enabled, by the light of God, and by the Scriptures of God's truth, to discover that these passages do not at all mean what the orthodox world supposes they do. My brother talks as if we had never seen these terrible denunciations—as if his utterance were to bring them, for the first time, to the ears of Universalists. Let me tell you, my friends, we are more familiar with them than they are. We have gone over them a hundred times, again and again; we have studied them in the light afforded by their own commentators; and there is not a passage in the Old or New Testament which their commentators have not given up as teaching this doctrine of endless punishment. I am surprised to see my brother dwell on the good results of this gloomy belief, when others, such as Professor Stuart, admit that this tremendous doctrine, if true at all, covers the whole universe with darkness. My brother talks as if the doctrine were to be made out in the easiest manner possible, and as if there were nothing in it that should not be expected in the government of the infinite, wise, great, and good God, while, as has been clearly shown, and by a rule, or instinct, a principle that must find an instant and heartfelt response in the breast of every human being that hears me, it is the very last resource, the very last supposition, that any moral being would have recourse to; and the man who believes it, without the best of all reasons, and by the force of evidence that goes beyond all doubt, no

shadow of doubt, is doing dishonor to God, and God's government.

It is not my business to follow my brother and show you how the passages he cites are to be interpreted in accordance with their meaning and its consistence with the whole government of God. They have a meaning—they do express real facts; and my brother is not quite fair in hiding from you the circumstance that we believe all those threatenings as really as he does; but we do not believe that they mean endless punishment. We believe that God is angry with the wicked every day; we believe that His government is constantly against them. We believe this a great deal more thoroughly than he does, or any of his school: they have a thousand contrivances by which the sinner may escape the anger and the punishments of God—while we have none.

The other evening I stated that, if my brother were anxious to present those terrible proofs of endless torments, I should be too happy to meet him, and show (as I think I can) that there is not a single text in the whole Bible which teaches any such tremendous sentiment. I say the same again to-night. Any time and place that will suit his convenience will suit mine. Let us go through this ground carefully; let us take those passages, one after another; and if I cannot show that he is guilty of the same offence whereof he charges me—putting passages ingeniously together that have no business being together, garbling passages, to make out a doctrine—then I will be very much mistaken indeed, and he will have done what any other teacher of the doctrine of endless misery has ever failed to do.

He says he wonders I did not stumble worse than I did in a certain passage. The apostle says, "Avenge not yourselves, but rather give place to wrath, for vengeance is mine, saith the Lord; I will repay." I think I do not go too far

in saying, that my brother misapprehends the whole meaning of this passage. Why did not God allow His own children to avenge themselves? Just for this reason—because they were apt to overstep the line of duty; to allow hate, anger, vengeance, malice, to come in and disturb the proper ends of justice; and therefore he says to men, “Avenge not yourselves; vengeance is mine, and I will mete it out; I will take care of that.” And, for my part, I would greatly prefer taking the amount of punishment that God would deem it right to inflict on me, than the amount which my enemies would award me. Like David of old, I cry, “Let me fall into the hands of God, not of men.” My brother thinks God would do this duty because He could do it worse than men; they could only torment in this life, but He could torture throughout eternity, and therefore He takes the whole thing into His own hands. But, clearly, this is a total perversion of the doctrine; for the apostle goes on to say, “If thine enemy hunger, feed him; if he thirst, give him to drink.” Does he not see that this was acting directly in the face of God, and His moral government? Cannot my brother see that God may be just, and yet be good? Can he not see that He can punish the sinner and yet maintain His mercy? The Psalmist tells us, “His mercy endureth for ever;”—for ever! And yet my brother talks of God’s mercy wearing out, and yielding to vengeance! Is that in the bible? Is that the doctrine of Christ? Is that the doctrine of the Church of God? If that be so, why should not men carry out the similitude, and practise goodness and mercy for a little while, and then give them over, and put vengeance in their place, and burn their enemies, as John Calvin did? Why not persecute them, and put them to death in every manner, and the worse manner the better, in order to be like God? The more the torments, the greater the torture, the closer the

resemblance to God ! If God be such a being, as this belief represents him, what should not this universe be ?—what should not His children be ? How could they be else than torturers of their fellow creatures, in order to be imitators of their God—in order to resemble the Great Being whom they served, and whose name they should labor so much to honor and glorify ? My brother tells the Universalists that their God is a different God from his. I acknowledge it—oh, with what joy ! for the Universalist's God is a God of justice, of truth, of mercy, and of love ; and His justice, His truth, His mercy, His love, come not to an end ; they pervade the world, they fill the universe ; they never separate, never part company from Him ; and He is the same yesterday, to-day, and for ever. If He be not, wherefore ? But my brother thinks that I have taken it into my head that God must be just such a being as I am ; that I will not have any God except one just to suit me ; and that that is the great fault of Universalists. He goes to work more thoroughly ; it makes no difference to him what sort of a God his is ; even one of infinite malignity. He says He is not this, but a being that will place his own children in endless fire, and hold them there—(although they pray earnestly for annihilation)—for the purpose of torturing them throughout eternity. But, in heaven's name, what shall we call this, if not malignity ? Tell me what would malice be, if this be not malice ? Tell me what the devil himself could contrive, or conceive, more worthy of his nature ? Put that poor wretch into the hands of the devil himself ; give him infinite power and wisdom ; bid him do his worst ; and he cannot do worse than this ; and yet that is the God whom my brother pretends to worship ; the God whom he will serve through thick and thin ! “Thou thoughtest I was altogether such an one as thyself ;” —that applies to my brother's case a hundred times better

than to mine. I am sorry to say I am not like my God ; my God is infinitely better than I am ; but I hope my brother is better than his God. I am required to be like my God ; to practise the same love, mercy, forgiveness, that He does, even to seventy times seven ; as He that sits on the throne of the universe is represented by the Saviour as doing. But we are, none of us, all that ; we are very far short of being His children in all respects.

We have had the texts, "Kiss the Son, lest He be angry and ye perish ;" and, "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Does he not know that the Redeemer's kingdom goeth on, dashing in pieces the kingdom of His world ? altering them to a nearer and nearer approach to a divine form ? That work will go on till it is brought to the conclusion, and He himself be emperor over all. I believe all that ; but not in the sense of sending men to hell. Then we had the text about Sodom and Gomorrah, and their suffering in eternal fire ; and their having suffered for two thousand years at the time the text was written, added to which, there are now two thousand years more. But, does not my brother know, that there is scarcely a respectable Commentator of the orthodox church who takes that view ? Sodom and Gomorrah were set forth as an example in their terrible destruction,—not in the world to come, but here : that paradigma was presented as of what they were to the eyes of man in this world.

Next we have this, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear ?" But the Commentators explain this, "If those who were Christians in the time of the trouble then drawing nigh, shall scarcely be saved in the destruction of the Jewish state, what should become of those who remained the enemies of God ?" The Commentators tell us more : this passage was quoted from

the Old Testament, where it is said,—“The righteous shall be recompensed in the earth ; much more the wicked and the sinner.” “If there be no danger of eternal damnation, why did Christ threaten it?” asks my brother. There was that damnation which He threatened, but not in the sense of “endless.” He knows that term is ambiguous, as employed in the bible. Israel was called everlasting ; the temple was called everlasting ; the priesthood was called everlasting. Were they everlasting ? Here the term is applied to punishment ; does it follow that that must be endless ? No ; the meaning is long-continuance. So, the punishment into which the children of Israel fell, and where they now continue, is called endless in the Old and New Testament.

REV. MR. WESCOTT.—In all my quotations of scripture I give you the book, the chapter, and the verse. I ask but one favor,—just that you will take and read the passage for yourselves ; and if you find me misapplying a solitary verse of scripture, then I leave it with you to accuse me of duplicity. “My opponent,” says my friend, alluding to me, “can see nothing in the scriptures but future punishment, or damnation.” Oh, yes ! I can. I have, for these last seven evenings, told you three times as much about the grace of Christ, the sufferings of the Saviour, the invitations of mercy, as I have about future punishment or damnation. Both, I have told you, are there. You may escape the one, by flying to the other. But I advise you to seek the road to heaven, that leads by Christ through Calvary, instead of that which leads through purgatory or through hell. That is the way of life to which you are invited. My brother says that he knows a hundred times more about those texts ; that is, he is a hundred times more familiar with them than we can possibly be. Then I

am astonished at his last half hour's speech—to say that God could not have anger, could not execute vengeance!—I am astonished; and if he did not mean to give that impression, I ask your candid, unbiassed judgment, what he did mean. I quoted these texts of scripture that you might see that while God, in the bible, hangs out the banner of mercy and love, He also, sometimes, threatens judgment upon those who refuse to hearken to the call of mercy. “We believe all these threatenings, but not in the sense in which my opponent does,” said he. He says also, that we have a thousand contrivances, by which sinners may escape punishment. But no, my friends, there is but one,—the atoning sacrifice of Jesus! The atoning sacrifice of Jesus is the only way of escaping for any man that ever sins, and that is an efficient way. He says that that expression in Romans is entirely misapprehended by me, and then goes on and gives a precise interpretation of it, excepting one single word. He says God requires them not to execute vengeance, because He could do it “*worse*” than they could: I said “*better*,” not worse, and that is all the difference. God says, “Execute not vengeance yourselves, because I can do it better than you can;”—that is the meaning.

I have read the 12th chapter of Romans more than once in my life: read it, my friends, when you go home; you will find the passage near the close of the chapter; read it for yourselves, and ask yourselves what the apostle means.

My brother quotes the passage from the Psalmist, which says that mercy endureth forever, and then asks—Does God's mercy ever cease following the sinner? I answer, most emphatically, Yes! for He declares it Himself,—“I will love them no more forever.” He declares it in a passage I already referred to, Psalms 2: 12,—“Kiss the Son, lest he be angry and ye perish from the way.” He

teaches it in the parable of the barren fig-tree, in the 13th chapter of Luke. He teaches it in almost every passage of the Scripture—that we may pursue a course of sin till His mercy ceases to follow us—then my brother asks, “Will God put his own children into hell, and confine them there forever?” I answer, emphatically,—“No, no!” and it will be recollected that my brother admitted, the other evening, that we could not be made the children of God in a spiritual sense, so as to be heirs of God and joint-heirs with Christ, *unless* by receiving, and being led by, the Holy Ghost. Now, he states again, in substance, that the incorrigible and continued rebel is the child of God! Not so, my friends. God, in that Holy Book, calls no unregenerated man his child, in this sense, which makes him an heir of heaven and a joint-heir with Jesus Christ. I have asked again and again for a passage controverting this declaration, but I have ever asked in vain. Have we not seen that God did confine the rich man in a place of torment, and kept him there, although he prayed and prayed for a drop of water, and besought that Lazarus might go to his father’s house, to warn his brethren who were there? Now, I ask, whom will you believe—the God of Heaven, or my friend who argues with me? Oh, my friends! let the Word of God rest with weight and power upon your hearts! I say again, there is mercy for every sinner. He would have him come to Christ and live; but he that refuses to come must perish, and perish forever.

Allow me to say that not only is this system of Universalism diametrically opposed to the Bible in all its details, but it is false as matter of fact, sense, and reason. Universalism tells us that in this life only is sin punished. I allude to modern Universalism, which was embraced by the great body of Universalists some fifteen years ago, more or less, in their Convention, in which I believe my respected

opponent sided with this modern class who rejected all future punishment; at all events, a large class rejected all punishment, except in this life. And how is this punishment in this life inflicted? Oh, by mental anguish! Therefore, if a man commits a sin once a day, he endures a certain amount of mental anguish; if he commit it twice a day, under the same circumstances, he endures twice the amount of mental anguish; if he commits it ten times a day, other circumstances remaining the same, he endures ten times the amount of mental anguish! This is according to the system of Universalism: how is it according to reason and experience? Let us take an illustration. A young man swears once, takes the name of God in vain once, and then he suffers a certain amount of mental anguish. Well, he does it again; and now his anguish shall be doubled, (other things being equal) to keep even-handed justice. Suppose he commits the crime ten times a day, then, other things being equal, he should suffer ten times as much mental anguish. And if a hundred times, the anguish of mind should be increased a hundred-fold. But, is it so? How are the facts? We ask a young man if he remembers the first time he ever uttered an oath. He says,—“Yes, I do; and then came to my mind the instructions of a pious mother, the teachings of a godly father; that profane word grated on my soul and troubled my conscience.” But you did it again; you increased the frequency of the act; you got to be so that you could do it ten times a day; and how was it then? Was the anguish increased? “Oh, then I could swear, and swear without thinking anything about it.” Where, now, is the mental anguish? Is this mental anguish proportional to the enormity of the offence? Rather, it is diminished! What sent Gibbs, the murderer, who suffered the penalty of his crimes by being hung on your island? Why, he said, “The first man I murdered I hardly slept a

wink for twenty-four hours afterwards; I shuddered at every sound; I trembled at my own thoughts; but I did not think so much of it the second time; and still less the third; until soon I could revel in human blood and human butchery." How about your proportion of mental anguish to crime in that case? "Yes," says the objector; "but when a man comes to death, he suffers enough in a few hours to stand against all his crimes."

See the assassin, waylaying his victim in the forest; he means to murder and rob him; but, instead of that, the intended victim perceives him in time, fires, sends a bullet into his forehead, and down he drops, dead in an instant of time. With murder in his heart, he dies, having no time for anguish, yet he goes straightway to realms of endless life and joy! Does he, indeed? It cannot be, for he rejected Christ, and where is his punishment? Where is his turning to Jesus to obtain peace? And we are told that, unless he does obtain it, he cannot escape punishment! Oh! Universalism is not only opposed to God's Sacred Word, but it clashes with all the facts in the history of man; it contravenes even common sense itself. I therefore cannot be a Universalist.

My friend has given me a challenge to meet him, at some future time, to discuss the question of endless punishment. I never give a challenge; I never decline one. I accept it.

* It is understood that the discussion here proposed and accepted, will take place in September next, (1854,) of which due notice will be given.

EIGHTH EVENING.

REV. MR. MOORE, of Newark, having offered prayer :

REV DR. SAWYER said: We have great occasion, certainly, to be gratified with the continued attendance on this discussion, and especially by the presence of such an audience as this on such a stormy evening. It shows how deep an interest you take in the great question which is being agitated—one that can never be addressed to a human heart without meeting a ready and earnest response. Last evening my opponent drew a very touching and humorous picture of Universalism, as settled at some convention, at which he thinks I was present and assisting, about fifteen years ago. My friend, though a mortal enemy of poetry, is, after all, I think, somewhat of a poet himself, for this whole representation of his is a specimen of as sheer a fiction as ever poet's brain conceived, no such convention having been held, and no such doctrine established; and if it had been, I am sure I should not have been on the affirmative part of it. My views, I suppose, have transpired to your understandings, with respect to that matter. I am not a Calvinist, by any means; I think whatever of the leaven of Calvinism might once have been in me has all been worked out. We have some among us, in a denomination made up, to a very considerable extent, of individuals brought from every sect and party in the United States, who

have brought with them their old theoretic philosophy, and the influence of their modes of faith, and the feelings they formerly entertained. Such men, by not an unnatural process, are very apt to look upon this life as the only scene of moral action. It is precisely what our orthodox friends do when they refuse to regard the future as holding any immediate moral relation to the present. There we are no longer moral beings ; at least we have no moral capacity—we cannot act freely as we do here. My opponent still insists that the bible teaches, in almost every page, that God's mercy will cease, and that, I infer, at no very distant day. I have only to say, in reply, that, if it be so, the scripture contradicts itself, by representing God as changeable, when we are assured by the same scripture, that there is neither variableness nor the shadow of turning in him, by giving the lie direct to a great many passages, which, in the most direct terms, say that his mercy endureth forever. The passage which my brother quoted last evening, with such an air of triumph, and, I must say, of apparent satisfaction—"I will love them no more forever"—is not exactly in the bible ; at least the word "forever" does not happen to be there. It was put there by my brother, in the heat of argument, for the purpose of making the passage mean what he supposed it to mean. The prophet Hosea was speaking of Ephraim ; and then we have these words—"All their wickedness is in Gilgal ; for there I hated them." Gilgal was the place where they worshipped their false gods or idols. I wonder my brother did not quote that too ; there God hated them. "For the wickedness of their doings I will drive them out of mine house ; I will love them no more ; all their princes are revolvers. Ephraim is smitten ; their root is dried up, they shall bear no fruit ; yea, though they bring forth yet will I slay even the beloved fruit of the womb. My God will cast them away because they did

not hearken unto him ; and they shall be wanderers among the nations." Wanderers among the nations ! That is the meaning of the passage ; it has no reference whatever to the future world ; all its threatenings relate to this, and it has no application whatever to the subject for which my brother introduced it. In the last chapter of the same prophet, speaking of the same, he says :—"I will heal their backsliding ; I will love them freely, for mine anger is turned away from him." And "Ephraim shall say—what have I to do any more with idols?" If we take the bible first in its literal sense, we make out that God repents, changes his modes of feeling and action every day ; sometimes loves men, sometimes hates them, sometimes is good to them, sometimes curses them, sometimes extends mercy to them, and sometimes punishment. Is there no method by which to understand these things ? Are we to look on God as we do on man, as a being of a thousand conflicting passions, betimes of love and mercy, and again of hate and cruelty ? I pity the theology that is obliged to take the bible thus in its literal sense, without a single particle of reason about it.

My brother, you will remember, presented to us the case of an assassin, a very difficult case for salvation, but one which Universalism would, he thought, provide for speedily enough. He supposes him lying in wait for his victim ; being suddenly struck with a musket-ball, he falls dead ; and then, without any repentance, without any preparation to fit him for a better life, he says, according to Universalism, he takes his flight directly to heaven. Now, suppose this man, instead of having been perceived, and shot, had committed the murder, been arrested, gone through the process of the law, been convicted, sentenced, and visited by our evangelical clergy,—he then would have swung from the gallows directly into heaven ; while, in all probability, his victim, whom he had sent out of this world unprepared

and unrepented, would have gone at once into the flames of endless hell ; and the murderer would then sit peaceably in heaven, looking down upon the lost soul, and joyfully contemplating the result of his act throughout all eternity ! I think that, under the government of an infinitely wise and good God, things are managed a little better than this, after all. God recompenses to every man according to his works ; he that doeth wrong shall receive according to the wrong he has done, for with God there is no respect of persons.

We are about to draw our arguments to a conclusion this evening ; and it naturally comes before us to inquire what has been done, or what we have been doing, during this protracted debate. It has been my duty and object to present, as far as time and circumstances have allowed, as many proofs as I could of the great fact that God is the Saviour of all men. I have shown that God is infinitely wise, good, and powerful, and that He is also, and always, our Father. My brother insists, that this last point has not been made out ; but the argument is before you. I do not know what proof is wanting of the fact. I showed that God created us in His own image ; that we are His offspring according to the declaration of inspiration ; that there is One God and Father of all, who is above all, who has taught all men to pray to Him, saying, " Our Father !" I have shown that all men are required to love God as a father, to serve Him, and obey Him, and resemble Him in temper and spirit. What more do you need to prove that we are God's children in a certain sense, and a very important sense, as furnishing the ground of all His love, and all His grace towards us ? I showed that God could have had but one great ultimate object in view in the creation of the human family, that is, that they should become holy and happy, so (as the Catechism has it) as to glorify and enjoy Him

for ever. I have shown that man is a moral being, with powers enabling him to obey, and also to disobey, and therefore liable to sin, and a proper subject of moral government, and that, as a consequence, he is rewarded or punished according to his works. I have shown that the great end proposed by God in the creation of man, never could be, and never has been, abandoned by Him; that we cannot conceive how, or why, it shall, or could, be abandoned; that it has never been lost sight of, but has been steadily and successfully pursued, and will continue to be so, until, at last, it is fairly and fully accomplished. In proof of those great propositions, I have shown that, in the Garden of Eden, immediately after our parents first sinned, God freely promised universal deliverance in the threatening which He pronounced on the tempter,—namely, that the seed of the woman, (which we recognize as Christ,) was to bruise the head of the serpent, “to crush it,” as commentators say; and the crushing of the serpent’s head occasions its death or destruction. We are also taught, in the New Testament, that since “the children were partakers of flesh and blood, Christ took part of the same, that He might destroy death and him that has the power of death—that is, the devil.” This shows that the serpent, or devil, however powerful he may be, is ultimately to be destroyed by the power of Christ. That is true, if the bible is true. That is true; and my brother has not denied it, and dare not deny it. I have shown that God made promises to the patriarchs, Abraham, Isaac, and Jacob, that in them and their seed, (which the apostle tells us, by inspiration, is Christ,) all the nations, families, tongues, and kindred of the earth shall be blessed. All the reply to this has been, that some of the nations will be blessed in Christ,—but why did not the inspired writers say “some,” if they meant it? Why use such a strong, universal phrase, to express their

meaning, if they had only a partial meaning? Besides, on the theory of orthodoxy it is *not* true that some of all nations and families shall be blessed in Christ, because many nations there have been which have sprung up, and perished, without any knowledge of the Saviour or of the true God; but, by that theory, they are lost:—how then, could it be said, that all nations are to be blessed in Him? I pursued the proofs of this great doctrine as they lie scattered along over the course of revelation; and especially as they present themselves to us in the Old Testament. We there found numerous passages in which the great doctrine of universal salvation through Jesus Christ is clearly taught. We there learn that God has made provision for all men, that He has invited all men to partake, that He has given an assurance that all shall come and worship before Him, and glorify His name. Yes, God goes still further; He gives us one of His strongest declarations, an assurance of His own, granted us on His oath, that all men shall come to Him, and partake of His truth and love. “Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else. I have sworn by Myself, the word has gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear; Surely shall say, In the Lord have I righteousness and strength; even to Him shall men come, and all that are incensed against Him shall be ashamed.” That little word, “ashamed,” is all that my brother finds to comfort him in this strong passage, and on that little word he predicts eternal damnation! Does he not know that every body who does wrong, and is brought to see it, is ashamed? Who, that comes to know, to understand God, shall not be ashamed of his sin—that he ever could have been incensed against him?

Entering on the New Testament, we come, as it were,

not to a new revelation, but a clearer light and a more distinctive field ; the same truth shines forth more clearly and more conclusively. Before the birth of the Saviour, an angel announces to Joseph that he shall call His name Jesus —(that is healer, or Saviour,)—simply because he would save his people from their sins ; not from hell, not from the justice of God, not from anything they deserved, but from their sins. When He was born, an angel announced to the shepherds—“ Fear not ; for behold, I bring you good tidings of great joy, which shall be to all people : for unto you is born this day, in the city of David, a Saviour who is Christ the Lord.” It was to “*all people*.” And then a multitude of the heavenly host was suddenly with the angel singing that transcendent anthem—“ Glory to God in the highest, and on earth peace, good will toward men.” If the New Testament is to be believed, God loves the whole world ; He wills the salvation of all men ; He has purposed their salvation ; and, in the accomplishment of that divine purpose, sent forth his son, Jesus Christ, to affect it, to bring it about. These facts stand out on the face of the New Testament just as clearly as the sun stands in the sky at noonday. They can no more be denied than our existence, if we believe the New Testament. Christ has come ; has labored, suffered, and tasted death for every man ; He has given himself a ransom for all, a propitiation for our sins, and not for ours only, but for the sins of the whole world—these are truths, if there are any in Revelation ; if they be not true, then, the whole Bible may be regarded as a tissue of deceptions and falsehoods. Christ is the Lord of all ; he is the Saviour of all ; and if he be the Saviour of the world, how can it happen that a large part of it, or any part of it, shall not be saved by Him ? I showed that we are told that Christ is the light of the world ; the light that lighteth every man that cometh into the world ; that he brought life, and

the water of life, and the bread of God, unto all men; that he came down to give life to the world. He is "the good shepherd that giveth his life for the sheep;" who, if ever one be lost, goes after him till he be found, and then bringeth him home rejoicing. I showed that, ultimately, there would be one fold and one shepherd—Jesus Christ, the great shepherd of one fold. I showed what Jesus Christ taught before his arrest and crucifixion, with all the solemnities of that scene around him, and looking forward to the last hour of his natural life—when he said—"Now is the judgment of this world, now shall the prince of this world be cast out, and I, if I be lifted up from the earth, will draw all men unto me." What language can be used to express universal salvation if this does not? How can Christ draw all men to him, if not to save them? I have shown that, as by one man's disobedience (that is, Adam's), many are made sinners; so, by the obedience of one (that is, Jesus Christ), the same many are to be made righteous. My brother tells us this making righteous, relates only to the sin of Adam. He does not know what it relates to. I think whatever it teaches it teaches in the broadest sense of universalism. Whatever were the effects of our connection with Adam, were to be done away by our connection with Jesus Christ; nay more—for we also read that "where sin abounded grace did much more abound." I showed that God included the Jews and Gentiles into one fold, to have mercy on all, carrying forward His scheme after His own fashion, and according to His infinite wisdom. I have shown that the grace of God, that bringeth salvation to all men, hath power to teach us the principles of a divine morality, to deny ungodliness, and worldly lusts; to live soberly, righteously, and Godly in this present world. Finally, I have endeavored, at least, to show that, at last, in the name of Jesus, every knee shall bow, of things in heaven, and things in earth, and things

under the earth; and that every tongue shall confess that He is Lord, to the glory of God the Father; and when that time shall arrive, there shall be no more sinners in the universe. I have shown, also, that, in the grand sequel, when the end shall have been attained, and all things submitted to Christ—Christ shall become subject to God the Father, and God be all in all.

Look, my friends, at those various declarations, scattered up and down throughout the gospel—everywhere standing in intimate relation with the character and purpose of God—making, as it were, the final issue of the plan devised in the beginning—and which God has ever steadily and closely pursued and is still pursuing. Do you not see a chain of argument and facts—a chain so well compacted, and so strong, that no sophistry and no unbelief can break it? And how has this been answered? It is not for me to judge—you have heard all that has been said upon the subject. My brother has not dwelt much on this argument; he has relied chiefly on what he regards as counter-testimony; his whole method of procedure is, not to meet my argument, but to try to establish the doctrine of endless punishment, which he would have done, indeed, if Universalism were false; he would have done what he proposed, if he could have done it; but you see two such doctrines cannot stand together in the Bible. If that which I have labored to establish be true, his must, most assuredly, be false; and if his be true, mine must, perforce, fall to the ground. You will perceive the force of this remark, which is entitled to great consideration. On my brother's theory, the passages which I quoted and on which I rely, have no sequence at all; he empties them of all power and meaning. Orthodox men never regard them at all—they pass them by as if they were not there. But, to those which he quotes, Universalists give a meaning, and a great meaning, too,—

really a deeper and more consistent meaning than the orthodox give them; for we hold that God actually will inflict those punishments which He has threatened, (while they hold no such thing) but in a manner consistent with His boundless grace and love, and which will not interfere with His great ultimate designs. These passages are true, in the sense intended by Inspiration, but Universalism is a truth which stretches beyond, and rises above them all.

My arguments, thus presented, I am willing to leave with you, commending them to your reflection and your serious examination. I pray that you may consider this whole question in the light of the Scriptures. "Search the Scriptures"—search them daily—and see if these things be not so. If my doctrine is not consistent with the teachings of the Bible, reject it; if it is consistent, you will receive it; you will receive it in spite of all the odium that is thrown around it, in spite of all the opposition to which it has been exposed for centuries. You will receive it, love it, cherish it, and rejoice in it, as the great idea of God, unfolding His character, and making known His glorious attributes. I could adduce to you more testimony of the same kind as that to which I before called your attention, but, perhaps, it is not necessary. I do not say the Bible is full of it; I do not (as my brother does of his) tell you that it is to be found on every page; but I *do* find a golden chain running through the whole sacred volume, and teaching this doctrine with such clearness, with such variety of proofs, such irrefragable force, that it seems to me no power on earth can dissolve it.

I would refer to one fact more, to which I have not distinctly called your attention. In reply to the Sadducees, who disbelieved the resurrection, our Saviour said, "Ye do err, not knowing the Scriptures nor the power of God; for they who are accounted worthy to attain that world and the

resurrection of the dead, neither marry nor are given in marriage, neither can they die any more ; for they are equal unto the angels and are the children of God, being children of the resurrection." If we ask how many are worthy of this great gift, the apostle Paul shall answer, "As in Adam all die, even so in Christ shall all be made alive." In the 15th chapter, First Corinthians, the apostle clearly shows his views : death was to be swallowed up in victory. "Oh, death, where is thy sting ? Oh, grave," (oh, death,) "where is thy victory ?" Thus is victory given through our Lord Jesus Christ.

REV. MR. WESCOTT.—Allow me here to acknowledge the general courtesy and gentlemanly deportment of my opponent, throughout this discussion, for the last seven evenings, and during this evening ; and although our views of doctrine clash greatly, yet I do not believe there is any interruption, but rather an increase, of kindly feelings between us personally. For Universalists I have respect and affection ; I know many of them and esteem them as my personal friends ; but for their doctrine I have neither respect or affection—that is, for so much of it as distinguishes them from other denominations. I thank my brother for calling my attention to one text—for there is one which he has quoted which seems to have a reference to the question under discussion, which I have not answered ; the only one, to my recollection, which I have not answered. I am not able to repeat it, perhaps he can assist me to it.

[Dr. Sawyer seemed to the Reporter to be unable.]

The sentiment of the text is that Christ was revealed to destroy death and him that hath the power of death—that is, the devil. Be assured I have not neglected to answer this from design, but merely because it had escaped my memory. My brother knows well that the phrase "destroy" cannot be used in its ordinary primary meaning. He

no more believes that the devil will be destroyed than I believe it—in the sense he attached to that word. He believes that he will ultimately become one of the blessed, and therefore holy and happy—while I believe that he will remain miserable forever. As to the word “destroyed,” I suppose there is no difference of opinion. I suppose he will admit its meaning here, namely, “to release or unclasp;” and this Christ was to do with respect to the devil—by his glorious resurrection from the grave, and as in Adam all die—so in Christ shall all live. Thus, also, the devil must unclasp his grasp on those who cry to Christ for help. The strong man keepeth his house, and his goods are in peace; but when a stronger cometh on him, he taketh from him, &c. The simple meaning is that the hold must be unclasped which Satan has on the soul of him who yields himself a willing subject to Jesus. So much the text means—no more and no less. Whatever it makes for the final salvation of all men—it does make.

My brother charges me with saying that God’s mercy will cease, and that, in saying so, I contradict the attributes of Jehovah—of Jehovah who is unchangeable and immutable. Yet you cannot help observing that, in less than one minute, in quoting the text—“I will love them no more,” (he quotes the text to charge me with adding the word “forever”) he admits that God may cease to love or follow the sinner with offers of salvation. Now I did not quote this text to prove endless punishment, but in answer to an objection of his, that the sinner could not go where God’s love to him would not follow him. I quoted this to prove, in the language of Jehovah, that he would “love him no more;” and I think it is quite enough to prove that; I am sure it answers as well for that argument without adding “forever” as with it, for I did not, I say again, adduce it in reference to endless punishment; but simply to show that

a sinner may prosecute his rebellion until God's mercy ceases to follow him. I think it answers that purpose. I shall give up in despair in regard to one thing—namely, ascertaining what are my opponent's views in regard to future punishment; whether there be any for the wicked, or not. Last night I thought I could provoke him into an explanation on this point, but I will give it up—I don't think I shall try it even at our next discussion; I will give it up—I will give it up! I really thought, last night, when making my closing remarks, that I would get an answer this evening. I had made up my mind for a pretty good lashing this evening, but I see the gentleman prevails.

He commences by reviewing what he has attempted to prove—that we all ought to pray, to love God, and serve him—to which I certainly agree. Then he commences again—the promises of Jehovah commenced in the garden of Eden; they run down, through Abraham and the prophets, until they get into the New Testament—wherein are announced the good tidings of salvation offered to the entire world—all of which we most heartily accord with and agree to. It is true there is a point on which we differ; where it is said that the gospel of Jesus Christ is sent to all nations. My brother understands this saying as absolutely embracing every individual of the human family. I have explained, from the apostle's own words, last night, that he uses the words “world,” and “all nations,” simply to signify “the Gentiles”—quite interchangeably with this last expression. This is the distinction. The Jewish dispensation was confined simply to the Jews; the gospel was intended to go beyond them; it was to go to “the nations of the earth;” and such is the meaning of this promise. But when he says all the nations of the earth have not been blessed, I must disagree with him there again. I believe that the whole world, and every individual that has lived in the world, has

been blessed by the gospel and mediatorial office of Jesus Christ. My brother contends that strict justice must take place. I think he will agree that strict justice would consist in the execution of punishment on criminals the very instant that their offences are committed. Every infant that ever was born is indebted to Jesus Christ in his mediatorial office, for that it was spared from the punishment due for the transgression of Adam in the garden of Eden. The sinner, the hour after his transgression is committed, is indebted to this mediatorial office of our Lord and Saviour, Jesus Christ, for that he is not then handed over to wrath. Individuals, families, nations, continents, the world, are blessed in this Divine office. We have for this view the authority of the apostle—"The long forbearance of God is salvation." This blessing, then, is sent to the whole world—to every individual; but so far as the saving power of the gospel is concerned, the phrases—"all the world," "all nations," "all people"—simply mean that the gospel is for the world at large, instead of the Jewish nation, to whom the Jewish dispensation was confined. The gospel of Jesus Christ is preached to every man as an individual; he, personally and for himself, is to embrace faith in Christ and be saved, or to reject faith in Christ, and be lost. Thus it is in Romans xi., so largely quoted from by my opponent on the night before last, so adroitly turned to his view out of the proper light, but restored to its due place by our examination of last night, when it was made plain that there was no application of the meaning to masses, but only to individuals—with this one exception, namely: the case of infants dying before having arrived at years of understanding, for the atonement of Christ has swept away the effects of Adam's transgression beyond the grave.

My brother gives again this passage—"Look unto me and be ye saved, all the ends of the earth." But we after-

wards learn that those "who are incensed against him shall be ashamed." I connect this, as most commentators do, with the 16th verse, which says they shall be "ashamed," and also "confounded," and "go to confusion"—that is, be overthrown and scattered. In this connection it does not make much for my opponent. He tells us Christ saves no man from *deserved* punishment. What, then, was his object in entering the world? "Oh! to announce God's love!" Could not God have accomplished his end at a cheaper rate than by giving his only Son, to pass through so much humiliation, degradation, and suffering? What was the necessity for His inexpressible agonies—for his death on the tree of the Cross? An angel could have made the announcement. Prophets had made it ages before. It was repeated and repeated—uttered and re-uttered, the love of God for men! If Jesus Christ did not come to save men from that from which they could not be saved by the Law of Moses, I ask, for what did He come? "We are justified by Christ from all things from which we could not be justified by the Law of Moses." This is the declaration of the Scripture, and yet my brother tells us that Jesus Christ saved no one from punishment!—What, then, does giving a pardon mean? I suppose he will say, turning a man away from his sin. Suppose a man were in the state prison for a crime, and that a friend petitioned for his pardon, to Governor Seymour, and that the Governor answered—"I will pardon him"—what would the petitioner understand? What news would he bring to the man in prison? Would he tell him that the Governor meant to turn him away from his sin, or that he absolutely meant to give him his pardon and release him? Must we alter the vocabulary of the English language to prove universalism?

He says I quoted a long list of passages to prove endless punishment; and that both doctrines (that is, eternal sal-

vation and endless misery), could not be contained in the Scriptures of Divine Truth. That is certainly true: if the one be there, the other is not! He then charges us with throwing away all the passages of Scripture which he relies on. No, verily! we do not. What do his passages mean? Simply this;—God, in the plentitude of his love and mercy, gave the world Christ as a fountain of life to every human soul. Christ came into the world, and offered his atonement, wide as the human family, deep as the depravity of the human heart, high as heaven! Wafted on the wings of Love Divine, the message of the Gospel comes spreading over the world, and inviting all men to come to Christ and be saved. All these passages of Scripture help to make up that glorious system of salvation, revealed in the scriptures. But when *invitations* are given, compliance on the part of the invited is demanded. But let me ask, do all men hearken to this call? No, verily! Do all men believe in Christ? No, verily! We admit all the promises, all the invitations; but still the world remains in the darkness and bondage of sin—men turn their backs on Christ. God offers mercy—but they will not receive it. He gives them a limited time in which to repent—they pay no heed. Hence comes the wrath and the punishment, which are as plainly revealed as the endurance and the mercy. Passage after passage declares this truth aloud. “Seek ye the Lord while he may be found; call ye upon him, while he is near.” What means this, if not a limited time within which the Lord can, without which he cannot, be found? Thus, we read in the first Chapter of Proverbs—“I have called and ye refused, I have stretched out my hand and no man regarded. But ye have set at naught all my counsel and would none of my reproof. I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as a desolation and your destruction cometh as a whirlwind,

when distress and anguish cometh upon you ; then shall they call upon me but I will not answer, they shall seek me early, but they shall not find me." Again, Christ says—"O that thou hadst known, even thou, in this thy day, the things which belong to thy peace, but now they are hidden from thy sight." If these passages, and many more like them, do not show a limited time for obtaining God's mercy, I have read my bible very much in vain. Then I showed from the threats of the Divine Word, that in the next place, those who continually and perseveringly reject mercy, are given over to endless punishment. We find offers of mercy, but we find the world spurning them, turning their backs on them ; and then we find God threatening those who thus persist, with final and eternal damnation. We have established this—we have poured passage after passage of Sacred Scripture upon you ; you have heard them, and understood them. Let me now give you a few more. Having presented such things as we attempted to prove, and having presented our proofs, let us now present additional proof.

The first I refer to is the lxxiii. Psalm, Verses 2, 3, 17, and 18. "But as for me, my feet were almost gone ; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. Until I went into the sanctuary of God, there understood I their end. Surely thou didst set them in slippery places, and castedst them down into destruction." David was in danger of becoming a Universalist once, when he looked abroad, and saw the wicked prospering as well as the righteous. But, when he went into the sanctuary of God's wisdom and justice, he saw their end. Yes, he saw their end—and his error was corrected.

Again ; the apostle, in addressing his Hebrew brethren, says, Chap. ii. verse 3 : "How shall we escape if we neglect so great salvation ?" 'Tis true, my brother has told us

we shall escape, but how? That he has not told us; the question was too difficult for Paul—he did not attempt to answer it; I do not wonder at my brother's leaving it unanswered.

Again: we read in Matthew vii. 26, 27: "And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the wind blew, and beat upon that house, and it fell; and great was the fall of it." If you reject my words, said Christ, this shall be the result of all your hopes. They shall be like the house of a man who built on the sand; but when the flood rose and the winds and rain came, it was swept away!

Again; we read in Matthew xi: 23, 24: "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." Here we learn that Sodom had been suffering for two thousand years, although their day of judgment was not yet come! The day of judgment for Sodom was future, as well as for the inhabitants of Capernaum.

Again: look at Hebrews x: 26, 27, 28, 29: "For if we sin wilfully after that we have received the knowledge of truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant

wherewith he was sacrificed an unholy thing, and hath done despite unto the Spirit of Grace !”

What sorer punishment could overtake a man than death under the law of Moses ? Endless destruction in the future world, then, must be the punishment here threatened.

Again ; in Matthew xxv. 46 : “ And these shall go away into everlasting punishment, but the righteous into life eternal.” This passage, added to those uttered before by the language of inspiration, should settle the question for ever. Taking these with the passages of scripture brought up in such abundance by my opponent, we believe they make together a perfect web of Divine Truth, scattered through the scriptures, teaching that God, in His infinite mercy, has provided us a way to life in the world to come ; but at the same time that He announces this, He also declares his threatenings ; if we do not come to Him through Jesus Christ, by-and-by the hour shall have passed away, His Spirit shall be withdrawn, and then shall the perverse be cast down into endless destruction. This is the teaching of the Bible ; and it is so plain that a way-faring man, though a fool, need not err therein. Oh, that we would all take the scripture oracles of Divine Truth, given as a guide in this world as well as to the world to come ; go to them with an earnest desire to know just what they teach ; with a determination to do just what they recommend, and to abstain from all that they forbid ! Then should a new happiness, unknown before, come down upon our hearts, and dwell in them for ever !

REV. DR. SAWYER.—The passages of Scripture which my brother has introduced here, proving, as he thinks, the doctrine of endless punishment, I shall not undertake to answer this evening ; because the time will come, by-and-by, according to our agreement, when we will go into this matter

from the beginning, taking them up, one by one, so as to see what they mean, and determine whether they have the strength he seems to imagine. I have read the Bible wrong if they prove to be so mighty—if they are so convincing. I shall show to him and you, (if you are so kind as to attend) that those very passages, almost without exception, have been interpreted by his own friends and brethren in a different way from what he interprets them, and what is fashionable in the popular pulpit of to-day. Learned men do not always agree with us preachers; and terms, such as world, nations, tongues, and all that, are not to be interpreted too rigidly, but taken in a slow, good-natured sort of way. I remember a passage in the Revelations where I think there is a sort of particularity deserving of attention. St. John says, “And every creature which is in heaven, and on earth, and under the earth, and such are in the sea and all that are in them, heard I saying, Blessing and honor and glory and power be unto Him that sitteth on the throne and unto the Lamb forever.”

Where is hell now? Where are the damned now? There is not a soul, an intelligent soul, in the universe, that does not sit before the throne, and bless and honor the power and glory of God to eternity. My brother says Sodom was suffering fire two thousand years, although it had not yet been brought to judgment. Is that the way that God governs his world? I rather think He had passed a judgment on them long before that. Why, the commentators tell us this judgment was their destruction; they had been judged, they tell us; and judgment was yet to fall on Capernaum—but all this I leave to the great battlefield, by-and-by.

There is one fact I ask you to ponder on—some are ignorant of it—some understand it—that is: If Universalism is *not* true—if it is *not* the doctrine of the Bible—it *ought* to

be, for the glory of God, and the happiness of His intelligent creatures. It is the only system of faith that helps us to solve the mysteries of the Divine government, and places the plan of God in a clear light before our eyes. The author of such a system as my brother believes, is beyond the reach of human sympathies and human loves. As Dr. Channing once said, with respect to these representations of the Divine Being, "If He be such, I could not love Him if I would, and I would not if I could." I read a passage, the other evening, from the celebrated Dr. Barnes of Philadelphia, wherein he acknowledged that he found himself most utterly in the dark on this momentous subject. "It is dark, dark, dark to my soul, and I cannot disguise it." Such are his words! Saurin, the eloquent preacher of the doctrine of endless punishment in France, says, "I sink under the weight of my subject when I reflect that I, that you, that we are all threatened with these torments, when I see in the lukewarmness of my devotions, in the languor of my love, the least evidence, though it be only presumptive, of my future misery, I find in the thought a mortal poison, which renders society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter."

Such was the testimony of one of the most eloquent and devoted preachers of this doctrine. Follow this doctrine for the last twenty-five or thirty years, and you will find that, wherever religion, or what is called so, has been most active and efficient, there insanity has walked in its footsteps; wherever a revival occurs, there insanity closely follows. In the New Testament we read of the progress of the Gospel, and in no single instance did it drive reason from the soul; on the contrary it lifted up reason, and infused new strength and life into it. I object to this doctrine also as being most fatal to our reverence for God. It infuses dark passions, roots out the good sentiments which

God implanted in us, and makes life itself a dark and fearful scene ; and, what is remarkable, the better the man, the more fatal its consequences. In the dark ages, in those rude times, when men really loved this doctrine of hell, and regarded it as a great truth, and shaped their practice by it, its effect was seen upon them, for they lived a savage life, really a life of devils in this world of God's ! How is it now ? John Foster, once one of the most celebrated of my opponent's Baptist brethren, broke away from it.

Robert Hall, one of the brightest geniuses of England, came to the same conclusion. Is it not the same over the whole world ? If this doctrine be true, it ought to be preached with a tongue of fire ; but, on the contrary, it is taught so gently, so inefficiently, that thousands and thousands, sitting under its ministry, hardly know that it has a being in the bible. There is a very large class of ministers, as well as laymen, that are breaking away from this tremendous doctrine. A long time ago, Professor Stuart (who was as familiar as any man in the Union with the sentiments of the clergy) said that many of the clergy, though connected with evangelical sects, did not believe it ; and so it is to-day. In their earlier lives men do not hesitate to accept this belief ; but as, by years, they become more Christ-like, it seems to die out of them. At times, Watts seems to gloat in the very fires of hell ; but, in after life, when he had seen more of the world, was more maturely acquainted with the goodness that glows through all the works of God, he changed his views, and said—" I cannot think that God will continue the anguish of this creature, who looks up to him from hell. I cannot think that the vengeance of God will continue to torment such a creature ; but rather, I think that the perfections of God will contrive for him a means of escape." Such was Dr. Watts in the better days of his life. So Dr. Edward Young, in his celebrated *Night Thoughts*

(I quote him, even although he was a poet) uttered the like sentiments :

“ Who, without pain’s advice, would e’er be good ?
 Who, without death, but would be good in vain ?
 Pain is to save from pain, *all punishment*
 To make for peace ; and death to save from death :
 And second death to guard immortal life !
 By the same tenderness, divine ordained,
 That planted Eden, and high bloomed for man,
 A fairer Eden endless in the skies.
 Great Source of *good alone*, how kind in all !
 In *vengeance kind* ! Pain, death, Gehenna, save.”

No later than yesterday, I had an instance that comes under this head, which touched my heart. A beautiful child of eight years, and brought up in our faith, with a soul as pure as a flower, sickened and died. Almost in the last hours of her life, as her mother stood by her, she wanted to know, if she died, whether God would love her. “ Yes,” said her mother, “ God will love you.” “ But,” said she, “ will he not burn me—will he not burn me in hell ?” “ No,” said her mother, “ where did you get such a thought ?” She had been at one of our Orthodox churches, (she told us where) and had gathered that damning poison into her young soul—that thought which makes the death-bed terrible—that God would burn her ! If you believe that doctrine, in the name of God preach it and support it. “ What is the wheat to the chaff ?” saith the Lord. But you who do not believe it, I call on you to set your faces against it ; it has done evil enough ; it has carried blight and sorrow far enough ; let its end come ; let the peace of God settle once more on the human soul ; in the midst of all our errings and our sufferings, let us be able, at least, to look up and see God in heaven ! The better the man, the milder and purer the soul, the more congenial is our faith to it. Look at those great men who have held it—Origen, Gregory the Great, Clement of Alexandria, who

loved this faith and labored to promote it. Look in modern times at Fenelon, that good bishop of the Catholic Church, whose gentleness and love formed a halo around him; he, Lavatar, Jungstelling, Oberlin, all, living, shone with the radiance wherewith this faith encompassed them. On the other hand, men—(not according to their characters as men, but warped by this dreadful belief)—grow harsh, cold, stern, forbidding; gloat over images and pictures of torment, until they come to feel a kind of love of torment, until they come to be un-Christ-like, and divested of goodness.

Let us go on our way. I thank my brother, as he has thanked me, for all his courtesy and kindness. I thank my God for the opportunity enjoyed to bring these opposite opinions face to face, in the presence of so large and respectable an audience. I thank you for the patient hearing which you have given, and for the interest which, I trust, you have felt on this great subject. Carry it home with you. Consider it in the light of God's revelation. Treasure up whatever truth there is in it, and learn to love God more and your fellow-men better. Try to see that light which God placed in the world through Jesus Christ; and prepare yourselves, not only for sharing the beatitude here of membership with Jesus Christ, but also for that better and more glorious state which He has revealed for the whole family of man.

REV. MR. WESCOTT.—We had a passage quoted, in which ascriptions of praise and thanksgiving were offered to Jesus Christ from thousands and thousands of every nation gathered before the throne. Certainly this is a most precious passage of scripture. I have frequently read it with delight. But we have here a similar passage, found in the 21st chapter of the book of Revelations, referring to the time immediately succeeding the judgment, where it is

said, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold, I will make all things new. And he said unto me, it is done; I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Where have we had a passage indicating universal salvation more clearly than that? But now, hearken to the next verse, "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." This is the second death! God gives His declarations of mercy, He also adds His fearful warnings. Happy the man, who, while he hears the gracious promises, will take in connexion the fearful warnings of Jehovah, and fly to the only refuge provided for guilty souls, the atonement of Christ Jesus!

In reference to Sodom and Gomorrah, which I said had been suffering the vengeance of eternal fire during two thousand years, and yet had not come to their day of judgment, he asks, "Will the gentleman accuse God of injustice, in sending to punishment men before they are judged?" Oh, no! It is only Universalists who arraign God, and call Him unjust. I give ascriptions of praise and glory to God, let Him do what He will. There are things which I cannot understand;—darkness and clouds are round about Him, and yet I shall say, "Justice and judgment are the habitation of His throne." If there are mysteries which I cannot fathom, I will not accuse my maker of having the "malignity of the devil."

I will not arraign him at my bar; but I will say, "Thou, unsearchable One! all thy ways and thy judgments are past finding out;" "Although Thou slay me, yet will I trust in Thee." That is the language God has taught me; but these are not the thoughts that Universalism infuses into the hearts and minds of men. I say Universalism, not Universalists; I speak of the system; not of the men. Universalism erects its one throne of judgment; it summons thither the God of heaven for trial, and if the attributes found in Him, the promises he holds forth, and the threats he employs, do not accord with the claims of Universalism; it ascribes to Him malignity, and spurns His rule! Oh! you, my fellow-travellers to the judgment seat of Christ, embrace not a system that arraigns the God of heaven, which draws him to a human bar, lest you fall beneath His wrath when there is no deliverer near!

What a miserable world we should have, if my brother were right; if there were none but Universalists in it! He says that orthodoxy is filling the world with tears and anguish; he also says, it is very feebly preached by its ministers; and, again, he says, it is filling the insane asylums with crazy people!

There is just as much connection in those three sentences as in the whole system of Universalism, as we have had it explained for eight evenings. It is all a jumble of various little fractions of systems, taken and put together. When he related that affecting scene (it was to me affecting, for he and I are equally, though of different denominations, often called on to assist at a dying-bed) describing the little girl looking at her mother and asking—"shall I suffer?" I hardly could think it was at an Orthodox meeting that she learned to think of future suffering. I rather think she read her bible, and that even a little child could not fail to perceive the threatenings which it contains. If I were there, and the

question which she put was put to me, I would have said—No, my dear, if you believe in Christ you need have no fear; for God so loved the world that he gave his only Son, that whosoever believed in him might be saved. Yes; I would have pointed to Christ, because I know no road to redemption except through him. If any of you expect to get to heaven by suffering all that your own sins demand, you will have a long journey. The purgatory of the Universalists, (if they have one beyond the grave) differs not materially from that of the Roman Catholics. They would rather go to purgatory, or even to hell, to atone for their sins. I prefer the more direct road to Heaven—the road through Calvary, where Christ preaches pardon to believing and repentant sinners—pardon sufficient to atone for all their sins.

My opponent said last evening—(to this I must refer)—that I ought not to preach the doctrine of endless punishment, unless I knew it to be true; it was such a fearful doctrine; but how much more ought he not to preach the doctrine that all men must inevitably be saved, if he be not quite sure of it! 'Tis surely better to warn men of their danger than to cry perfect safety so long as there is the least doubt of there being peace and safety. But, with the mass of scripture presented during the last eight evenings, is there room for doubt in the heart of any man that God threatens the sinner? All punishment, we have been told, is disciplinary; that is, intended to reform. We have been told it is not right to punish a man unless to reform him. If I understand this, we are not to punish an incendiary *because he burns a house*, but to try to make him better; nor a murderer, *because he has taken human life*, but only to try to reform him; and, therefore, the magistrate must have no regard to any interest, except the reformation of the criminal. He is the only one to be pitied and regarded; and of

course, when it appears that all amendment is hopeless, that there is no chance of improving the malefactor, then we are to let him go away and burn and murder as much as he pleases. Ah! men are sometimes punished for other reasons; they are sometimes shut up in prison to prevent them from disturbing the community.

Here is this system, my dear friends. It gives a free offer of eternal life, with the assurance that, in the end, all shall be brought before the judgment-seat of Christ; and to those who reject His offers of eternal life it says—"Of how much severer punishment shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of Grace?"

I say with my opponent, the way to heaven is plain for the whole human family. There is a sufficiency in the plan of redemption for all; I say with him that God has made man a moral agent, and requires man to serve Him. But I say, in distinction and opposition to him, if you will not believe in Christ, and serve God, you will be damned. Not that we take pleasure in this announcement, but that it is our duty to give the warning. The difference is wide—very wide indeed! May Infinite Wisdom lead you to ponder—to pause—to reflect—to embrace the truth—and, in the truth, to live forever.

THE END.



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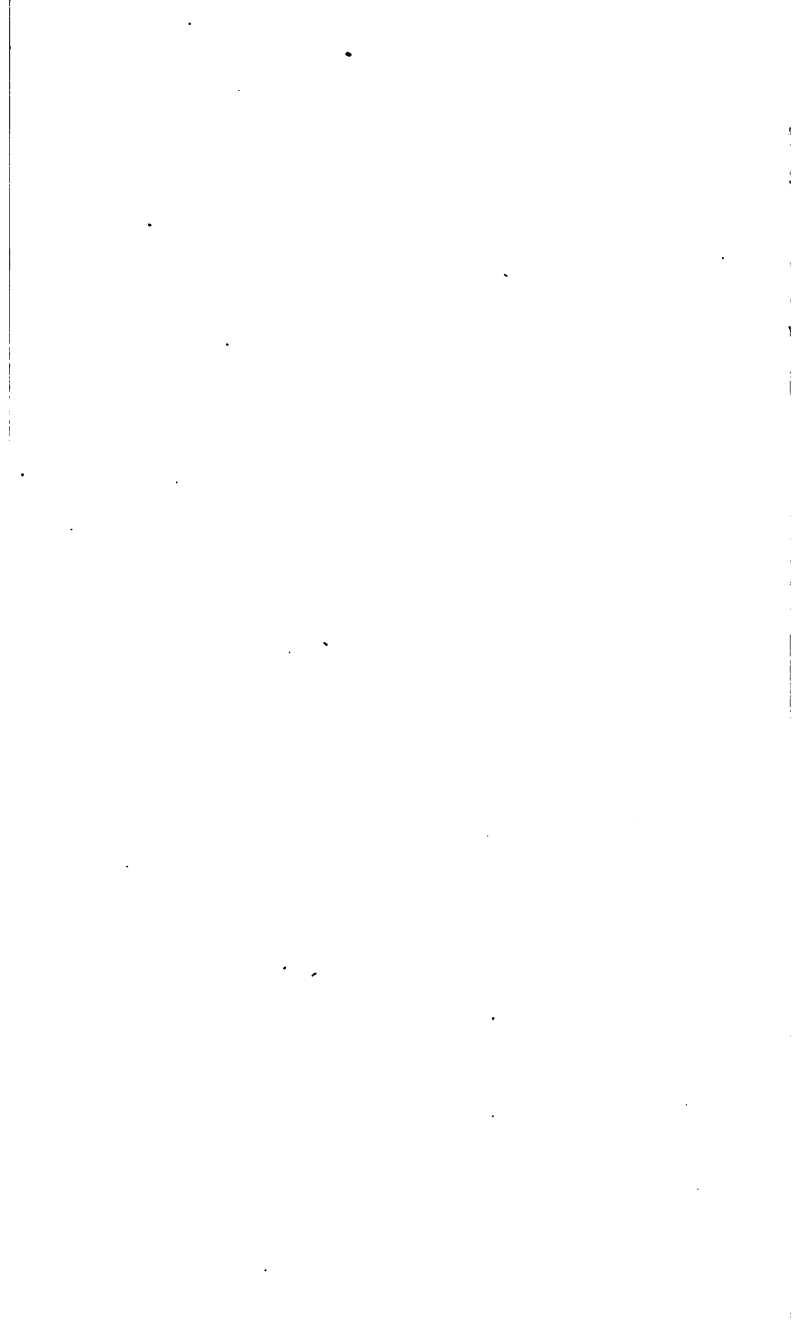
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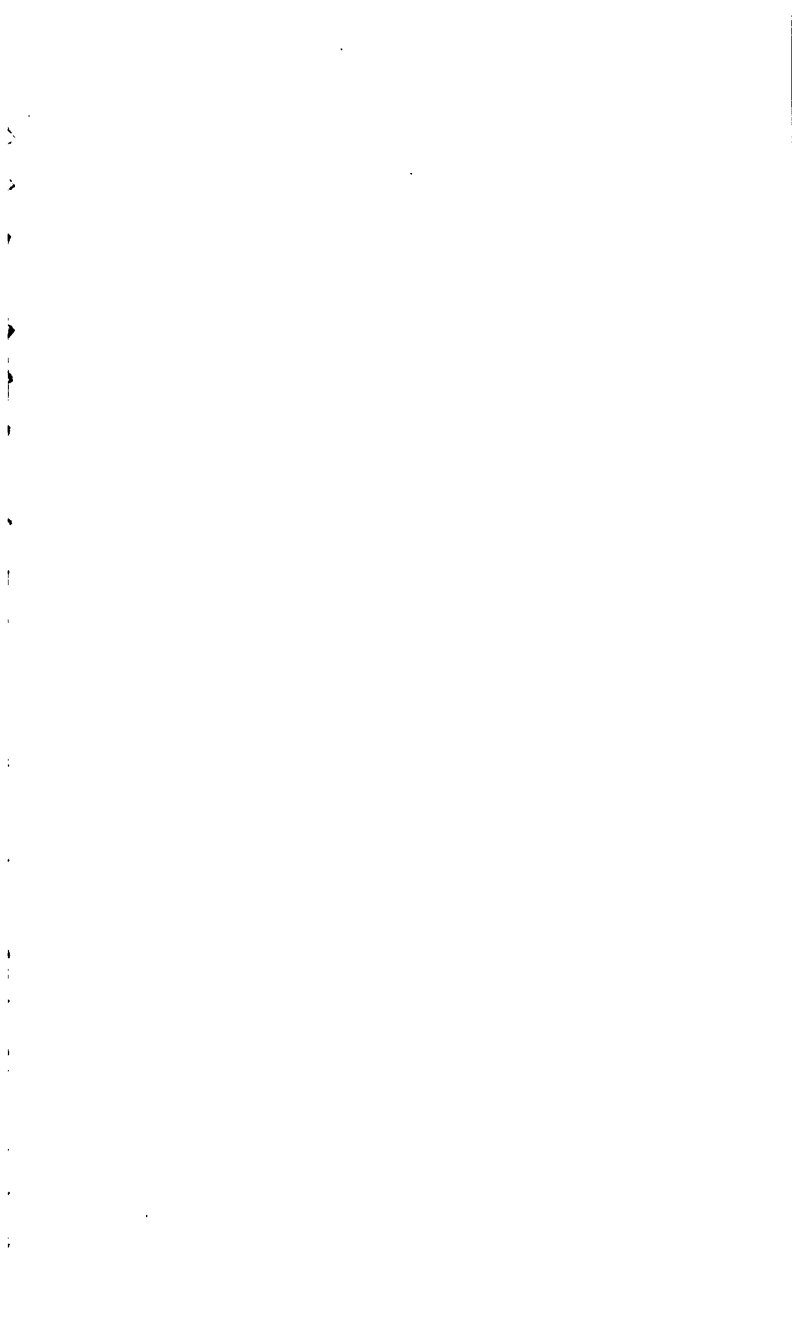
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